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S. Wells Williams, LL.D.

[THE following brief autobiographical sketch has a certain interest in being the only detailed account of his life which the late Dr. Williams is known to have written. It was prepared in 1878, and is noteworthy as furnishing his own mature opinions upon the principal events in his career.]

Samuel Wells Williams, the oldest of the sixteen children of William Williams, was born in Utica, New York, September 22, 1812. He received a common-school education in the Town Academy, and at the age of 19 entered the Rensselaer School at Troy, then under the charge of Prof. Amos Eaton. This institution owed its foundation to the liberality of the Hon. Stephen Van Rensselaer, but at this date he had almost reached the conclusion that it had no further mission, as the number of students had dwindled to one small class of six or seven. Mr. Williams went through the regular course of studies in the natural sciences, and graduated in September, 1832.

While at the Rensselaer School, a proposal was made to him to take charge of the printing-office which was connected with the Mission of the American Board, recently established in Canton. The missionary cause was one which had long been familiar to him from the great interest taken in that society by his parents. It is recorded that his mother, not long before her death in 1831, had attended a religious meeting, where a collection was taken up for foreign missions, and she dropped a slip of paper into the plate, on which was written, "I give two of my sons." This early education in the details of the missionary enterprise made personal participation in the work seem a natural sequence, and Mr. Williams readily agreed to the proposal to go to Canton.

More through acquaintance with the printer's trade having been obtained during the winter, in June, 1833, he embarked from New York in the ship *Morrison*, and landed at Canton, October 25. The mission then, consisted only of Rev. E. C. Bridgman, while the total force in China amounted to but two missionaries—Bridgman and Morrison—and two converts. All foreigners were then obliged to live apart from the people, outside of the city walls, and among other means adopted by the authorities to isolate them was that of forbidding educated natives to teach them the language. The man employed by Mr. Williams as *sien-shǎng*, to acquire the colloquial, used to bring a shoe every day to the house to exhibit in case a suspicious visitor should enquire his business with the "barbarian." The only work which could then be done in the printing-office was the publication of the *Chinese Repository*. It being unsafe to keep the office in Canton, the mission, in December, 1835, sent Mr. Williams and his press to Macao, there to complete the printing of Medhurst's Dictionary of Hokkiën Dialect, left unfinished by the East India Co. This was completed in May, 1837. While carrying this book through the press Mr. Williams also assisted in preparing Bridgman's Chinese Chrestomathy.

In July of that year he went to Japan in the ship *Morrison*, at the invitation of one of her owners, who wished to take advantage of the presence in Macao of seven castaway Japanese to return them to Yedo and see what opening could be found there for trade or intercourse. This voyage was then really a very venturesome expedition for a merchant vessel, in consequence of the entire want of charts for all the ports of Japan, except Nagasaki. Upon reaching the Bay of Yedo, the officials, having learned privately that the ship was wholly defenceless, took no pains to learn the real object of thus intruding herself into waters where no foreign ship had ever before ventured, but brought four small cannon to the beach. Even while she was progressing up the bay they intimated their hostility by firing at her, one shot falling so near as to make it necessary to anchor. Early in the morning the guns again opened upon the ship, and her small crew had much labor to get up the anchor before any serious damage was suffered. Mr. King tried to carry out his benevolent design by making a second attempt to land the Japanese at Kagosima, but being again repulsed the vessel returned with them to Macao, where they were distributed here and there amongst the foreigners to earn their living. Mr. Williams employed two in his printing-office, and was induced by the ability of one of these to read Japanese, to begin the study of that language.

In China no way for direct mission work was yet opened. Mr. Williams' best work seemed still to lie in the printing and preparing of aids towards learning the language, and with this in view he devoted what time he could to the exercises in the *Chrestomathy*, which was issued in May, 1841, and of which Mr. Williams compiled about one-half; the expenses of printing were partly defrayed by an English merchant. As soon as this was out, and in addition to the continued editorial work on the *Repository*, he began the writing and printing of the *Easy Lessons in Chinese*, completed 1842, a small manual after the method of Ollendorf. Following this he wrote his *English and Chinese Vocabulary in the Court Dialect*, published in January, 1844, and designed to facilitate the intercourse between foreigners and natives at the newly-opened ports. Another smaller publication, called the *Chinese Commerical Guide*, and intended to furnish foreign merchants with useful information respecting trade and navigation under the new treaties, was compiled by Mr. Williams; the same year he finished a translation of *Genesis*, designed for the further instruction of his Japanese workmen. Only two or three MS. copies of this and a previous translation of *Matthew* were made, and none have been preserved.

In November, 1844, he visited the United States, returning thither by way of Egypt and Palestine. On reaching New York in November, 1845, he was successful in enlisting the effective aid of Hon. Walter Lowrie, the Secretary of the Presbyterian Board of Missions, in obtaining a font of movable Chinese type from steel punches cut by Beyerhaus of Berlin. A careful examination of the characters in the Chinese language showed that by cutting punches for the few hundreds not commonly used, and for those which could not be divided perpendicularly, the remainder could be formed by combination in such a way that about 3,000 matrices would suffice to form over twenty thousand serviceable types. To raise a part of the funds for this enterprise, Mr. Williams delivered many courses of lectures upon China throughout the United States, and the cutting of the punches was begun in 1847, though the type was not ready for use until 1857. The lectures thus delivered were re-written and published in November, 1847, in two volumes, under the title of the *Middle Kingdom*. Of this work a resident in China, well competent to judge, remarked as long after its issue as 1877, "Though printed nearly thirty years ago it has still a value in the full and accurate instruction it contains on all subjects relating to China that no book of later date has taken from it, and it is therefore still a standard book of reference for every student and Chinese scholar." The greater portion of it was subsequently translated

into German and Spanish. As a mark of approval the faculty of Union College conferred upon the author the honorary title of LL.D.

Mr. Williams was married November 25, 1847, to Miss Sarah Walworth, and embarked for Canton with his wife in June, 1848, reaching China in September. His associate, Dr. Bridgman, had removed to Shanghai, and he accordingly took upon his return to the printing-office the entire editorial charge of the *Chinese Repository*. He also began the preparation of a Dictionary of the Canton Dialect, for the extent to which that patois is spoken, and the increasing openings for missionary work among the Cantonese made it very desirable to furnish a convenient manual to help in learning it. The new openings for trade and intercourse at other ports had now so much diminished the position of Canton as their center that it was deemed advisable to suspend the publication of the *Repository* in 1851, at the conclusion of its 20th volume. During the twenty years in which this work was carried on under Messrs. Bridgman and Williams it was never any direct expense to the mission, while it furnished for that period a reliable record of the foreign intercourse with China, as well as much accurate and valuable information upon the governments, resources and languages of China and its neighboring lands.

In April, 1853, the Expedition to Japan sent by the United States under Commodore Perry, to bring about better relations with that secluded country, reached Hongkong. Mr. Williams was asked to accompany the squadron in the capacity of Japanese and Chinese interpreter, since he was the only American who could read and speak both of those languages, and the Commodore had determined to employ only his countrymen in the squadron. Upon their arrival at Napa they soon succeeded in allaying the fears of the Lewchewan rulers as to the designs of such a formidable force, and presently induced the natives to furnish such supplies as the islands afforded. The fleet then repaired to the Bay of Yedo, where the Japanese authorities were perplexed by the demands of its commander, but after a short discussion agreed to receive the President's letter and consider its contents. The interview for this purpose was held on a beach but half a mile from the spot where sixteen years before the Japanese had placed their guns to drive away the *Morrison*, and the contrast between that experience and this indicated very plainly that a new era was dawning for the land of the Rising Sun.

Upon the return of the ships by agreement, in February, 1854, the negotiations were resumed. The Japanese were disinclined to

admit foreigners to their shores, except under restrictions similar to those practised at Nagasaki, but the negotiation was finally concluded on the 31st of March, by signing the treaty of Kanagawa, which admitted the American flag and American Consuls to the two ports of Simoda and Hakodadi. In all these conferences Mr. Williams was necessarily closely engaged, and his ability to converse with the Japanese on shore, in town and farm, answering their natural inquiries as to the real designs of the Expedition and aiding them to carry on the little trade allowed at first, did much to allay their fears and initiate the coming intercourse.

Once more in Canton his principal work was carrying through the press his Tonic Dictionary of the Canton Dialect already begun, printing each sheet as fast as the copy was ready. It was completed in July, 1856, an octavo of 900 pages, forming a convenient manual for all students of the language. A fourth edition of the *Commercial Guide* was published the same year, entirely re-written and much enlarged from the previous issue. In July, 1855, Mr. Williams had been appointed United States Secretary of Legation and Chinese Interpreter, in place of Peter Parker, who was made Minister to China. This appointment was made without his knowledge or consent, but, time being allowed him to finish the two works then in press before entering upon all the duties of his new position, he accepted the place provisionally upon obtaining the consent of his Mission Board. In December, 1856, upon the commencement of hostilities between the English and Chinese, the printing-office belonging to the mission, with all its stock of books and types, was burned, some 6,000 volumes in all of the various books printed there. During the twenty-two years while this office had been in charge of Mr. Williams it had issued nineteen different publications, many of them aids to learning the language, aggregating about 30,000 volumes, without any direct outlay by the parent Society in America.

The arrival of Hon. Wm. B. Reed as U. S. Plenipotentiary, in 1857, was in the midst of the excitement caused by the proceedings of the British authorities against Governor Yeh at Canton. Without any declaration of war an embargo had been laid by the former on American and all foreign trade at that port, and the irritation of all parties was increased by the difficulty of learning what were the complaints and wishes of the British. In February, 1858, upon invitation of England and France, the envoys of the United States and Russia joined them in a peaceful representation to the court of Peking, which failing of any direct effect, these four powers together repaired to the mouth of the Pei-ho. Soon after

the destruction of the forts there the four ministers opened negotiations with the Chinese High Commissioners at Tientsin, which resulted in establishing better relations with the Imperial court. In these negotiations Mr. Williams, while aiding Mr. Reed, was personally instrumental in getting the article into the American treaty which permitted the free exercise of the Christian religion among the Chinese people. He also had charge afterwards of the details of investigating the losses of American citizens at Canton and elsewhere; and upon Mr. Reed's departure, in December, the duty of arranging for the manner of paying the awards. On the arrival of Mr. J. E. Ward as U. S. Minister, in 1859, it was agreed with the British and French Plenipotentiaries that all should proceed to Peking in company, there to exchange the treaty ratifications. But the Chinese General San Ko Lin-sin had determined to defend Tientsin from a second capture, and the allies in their attempts this time to ascend the river were repulsed at the Pei-ho forts. The Americans, being non-belligerents, proceeded by land to the capital alone and remained there ten days, engaged most of the time in a discussion about performing the ceremony of the *kotow* when appearing before the Emperor. Mr. Ward refused to kneel or make any approach to such a gesture, and finally left the city without an audience to exchange ratifications at Peh-tang. An account of this visit was afterwards written by Mr. Williams for the Journal of the China Branch of the Asiatic Society.

In March, 1860, after superintending the examination and release of over 300 coolies kidnapped on board of an American vessel in Hongkong, he returned to the United States *via* San Francisco, carrying the ratified treaty to Washington. This visit was made while the British and French forces were advancing on Peking and establishing their legations there, placing the future relations of China with all foreign nations on a basis of equality and treaty right. The American legation was transferred to the capital in 1862, after the return of Mr. Williams and the arrival in China of Mr. A. Burlingame as minister. Before this move Mr. Williams had again re-written his *Commercial Guide*, adapting it to the recent political and commercial changes and issuing it in a fifth edition, which still remains as an aid to foreign merchants in these matters.

From 1862 to 1871 Mr. Williams remained at Peking, and during the intervals of official duty as Secretary and Interpreter occupied himself in preparing a Syllabic Dictionary of the Chinese Language in the court dialect. The work was put through the press at Shanghai, under the author's personal supervision during

the years 1872 and 1873; at the end of this toil he returned much prostrated in health to Peking. This Dictionary, a quarto volume of 1,336 pages, has proved to be of good service to missionaries and other students of the Chinese language. The cost of printing and publication was defrayed by the author. In November, 1874, the American Minister, B. P. Avery, presented his letter of credence in person to the Emperor of China. This ceremony was one of great interest to Mr. Williams, in whose mind the long discussions held with the Chinese Commissioners on this subject in 1859 were still fresh; it marked the peaceful settlement of the last perplexing question with the Imperial government, and a comparison of its gravity with that of the questions demanding settlement upon his first landing at Canton, in 1833, was both instructive and encouraging as indicating the progress in establishing better relations between China and the West during this interval.

After a furlough in 1875, when he made a second journey through Europe to America, Mr. Williams returned (1876) to Peking and resigned his post in the legation. He had held his situation for twenty-one years, a longer time than any other officer then in the diplomatic service of his country; during this period he had acted as *Chargé d'Affaires* nine times, a service altogether of nearly five years as head of the legation. He had also, out of his private funds, built houses to accommodate the legation in a manner suitable to its pretensions and more like the establishments of other foreign nations, there being no native dwellings in Peking that could well be used. Upon his final departure from the capital, October 25, 1876, just forty-three years from the day he reached Canton, there was not so far as he knew a single foreigner in China who was there when he arrived. The retrospect of the great progress made in promoting and enlarging the plans for the instruction and welfare of the people and government of the empire was a source of deep gratitude. The Protestant missionaries, both in Peking and Shanghai, united in farewell letters expressive of their friendship for him and appreciative of the aids his books had furnished them in their work.

Returning to the United States in December of this year Mr. Williams took up his residence in New Haven, Conn. A proposal had been made to him several years before to take a professorship of Chinese in Yale College, but his determination to remain in China and finish his Dictionary had prevented his accepting the offer; the appointment being now renewed he was installed in the newly constituted chair of Chinese Language and Literature by the faculty and corporation of the University in June, 1877, as the first professor of this sort in the country.

[Mr. Williams spent the remaining years of his life in New Haven. The chief occupation of this period was the entire revision of his *Middle Kingdom*, which was issued from Scribner's press, practically re-written and greatly enlarged, in October, 1883. A considerable number of essays, lectures and contributions to periodicals, mostly on topics relating to Eastern Asia, were the work of his busy pen before his health failed and he was obliged to stop writing in 1882. He died at his home, February 16th, 1884, and was buried at his birth-place, Utica, New York.]

A Chinese Execution in Mongolia.

BY REV. J. GILMOUR, M.A.

JANUARY 4th, 1889, was a bitterly cold day in Mongolia. I had hardly got my table, forms and medicine boxes out to the stand on the street, when it became apparent that there would be nothing done on the street that day. The temperature must have been very low, but that can be borne. What could not be borne was the cold wind which swept the street. A patient or two came, and with chattering teeth told their complaints. As soon as I had with trembling hand given the required medicine, off the man would go navigating his way up the street against the wind, trying to avoid the blast by keeping in the shelter of projecting walls and protuberant buildings, standing now and again in more protected nooks to recover breath and warmth before venturing out into the next exposed space. It was no use. With benumbed fingers I packed my books, &c., got a beggar to carry my medicine boxes back to the inn, and sent a man for the table and forms. There was a walk I had wanted to take long before, but had been prevented by patients from taking. This day seemed favourable for it. No one who could possibly stay indoors was likely to be out in such a wind, and yet with brisk walking it was easy to keep fairly warm. My way lay past the military head-quarters of the place, and not far from the Hsien Yamèn. There was a stir among the soldiers, saddled horses were being led about, and banners floated in front of the great gate of the barracks. As I came near the Yamèn there seemed to be a stream of people pouring into it, and a friendly Chinese asked me if I too had come to see the bustle (*jé-nao*.) "What bustle?" "The execution, of course." I had never heard of it, but joined the stream and found myself in the outer court of the Yamèn. A small crowd stood about the low, narrow doorway of

the great prison, near which were placed a table and two chairs. A larger crowd was gathered in an open building, where was a more imposing table and more chairs with some drapery, significant of authority. The open court was partly filled with a crowd of towns' people, mostly young, among whom petty traders were selling flour, tea and sweetmeats.

In the distance on all hands I could hear them saying, "He's come, too, to see the bustle." More friendly people came up accosting me with, "Doctor, you've come to see the bustle." And of these some would go on to consult me about their diseases, or tell me how the last dose of medicine they had from me had affected them. New comers, joining the crowd, asked eagerly, "How many?" They were answered, "One."

Many of the crowd soon got tired of waiting. It was bitterly cold, and the fact that only *one* was to be led forth seemed to disappoint them. Not a few soon left the place. The utter frivolity of the people was distressing. Solemnity seemed absolutely wanting. I seemed to be the only one there who had any sympathy for the forthcoming victim, and at last, ill able to bear the frivolous talk, I left the Yamèn, having first learned that the place of execution was in the river bed outside the South Gate. I had not gone far when I met the cavalry, who were to form the escort, coming up the street in double line, looking brave with red banners. As they passed one of the braves dropped something or other belonging to him, and one of the crowd picked it up, and, running after, handed it up to him. A bystander near me, after scanning closely the turnout, said, "Humph, not one of them at home, all gone to Manchuria." I learned afterwards that they had not gone so far as Manchuria, but were only at a place a short distance off, trying to catch some mounted robbers. Though they had been trying for about a month, success had not attended their efforts.

The South Gate looks out upon a square mile or so of waste land, desolated by a river, whose stream for most of the year is a mere rivulet, but which, when flooded by the great summer rains, roars over the whole space from the city gate to the solid mountains opposite, leaving, when it retires, a dreary expanse of stones and sand. To one standing at the gate there was visible, less than quarter of a mile away, a rude shed standing on a plot of sand just beyond a straggling plantation of willows. No one was near it. The North-west wind was sweeping the sand across the plain. Close by the gate a small crowd of boys, with their hands up their sleeves, crouched in the shelter of a house. Not far off from the crowd of boys a table and two or three chairs were lying on the ground.

Countrymen were coming straggling across the plain on their way to the market to sell their loads of brush-wood fuel. I walked out to the shed, and coming back saw some movement beginning. The table and chairs were being carried through the willow plantation towards the shed, catching on the bushes as they passed. I had been looking at the crowd among the willows when a voice close at hand invited me not to go away, but to come and see the "fun." Looking towards the sound I was startled to find I was in the presence of the executioner, carrying a great two-handed sword or knife, the handle appropriately ending up in a carved human head. A couple of minutes later, the cavalry with their red bravery, wound in sight, and, close behind them was an ordinary farm cart drawn by two small lean horses and an ox. A number of men were seated on the cart, three or four of them were holding in position at the tail of the cart a pale haggard man about forty-eight years of age. His hands were tied behind his back, and, rising some three feet above his head, a perpendicular superscription, written on white paper in great Chinese characters, and affixed to a stick, thrust down his back, wavered in the wind. The crowd, which had somewhat increased by this time, left its shelter for a close look at the prisoner, then scampered away by a short cut through the willow plantation to take up a good position and get a good view. There was no need to hurry. The cart, slow at best, had to pass through a bed of sand drifted on to the road and there the lean animals came nearly to a standstill. Arrived at the place the prisoner and his guards dismounted and stood in a little group just in front of the shed. I found myself just opposite the prisoner. He was a tall, pale, starved Chinaman. He was in fetters. His trousers were in rags to such an extent that they in no way concealed his person. For upper garment he had a ragged wadded jacket. His bare arms were bound with a rope behind his back. Moisture trickling from his nose had formed an icicle, which hung from the thin black moustache on his upper lip. The hair on his unshaven head had grown long. He stood erect, but whether of his own strength or held in position it was impossible to tell. Numerous hands grasped him so tightly that it is doubtful if he could have made a voluntary movement, and part of his erect bearing was doubtless due to the strength of the grasp with which one man held the root of the pig-tail. There he stood. No one spoke to him. He spoke to no one. The only sign of concern in the proceedings he betrayed was that twice he cast sharp eyes towards the shed. He was a miserable picture. Apart from everything else the bitter cold alone must have to a great extent benumbed him. In a little the crowd

began to say, "No appearance of the mandarin yet," but there was not long to wait. A smart swift cart soon drew up behind the shed, the mandarin entered through the doorway left in the matting at the back, the guards shuffled the prisoner forward towards the front of the shed, made him duck his head to the mandarin, and then with some noise and shouting hurriedly hustled him off to a greater distance. The crowd surged about, and I could see nothing. A moment or two later I caught a glimpse of a group of men crouching round a kneeling figure, holding him at extreme arm's length and averting their faces and keeping their heads as far away as possible. The crowd surged again, there was a sound such as I have heard from a butcher's cleaver when splitting open a carcase; the crowd was still for a moment, then began rapidly to disperse, and there was the man's head lying on the sand, the features unchanged, except only the eyes closed. The trunk it was impossible to see for a crowd of youths and boys who pressed close round it. The mandarin climbed into his cart and drove off. The crowd scattered quickly, young and old remarking with glee and approval, "Wasn't that knife sharp!" Two men, after fixing the end of the pig-tail to the long hair near the brow, slipped a ten-foot pole through the loop, and, carrying the head thus, started for the Yamén. Finding that blood still dripped they, by a movement of the pole, wiped it on the sand and slowly went off.

Meantime the carcase was being freed from the fetters and stripped of its rags. The cord which had bound the arms was tied to the ankles, and two men, asking each other, "Where's the pit?" began to drag the body, breast downwards, along the sand. The jacket, which had not been removed, covered the neck, and the hand of one disentangled arm left a trail on the sand as it was dragged along. The "pit" was a slight depression a few yards off, close to the highway, and there, in a little hollow, two men began to heap sand over the body. One lad, with a knife, attempted to cut a piece of flesh from the neck. He was not interrupted, but did not succeed, and the men who were performing the burying merely asked him why he did not use a sharp knife. The crowd asked what he wanted it for. The lad replied, "I had a use for it."

But the wind was cold. The bustle was over. The crowd had gone. The shed was being taken down. The table and chairs were being carried off. One of the men burying said to the other, "I'll finish this, you go and see to the things getting back—one table and two chairs." The ground was frozen. No hole had been dug. To cover a corpse by heaping up the loose sand unfrozen on the surface was not easy, especially in a high wind. The dead man's

bare heels *would* peep through, and I went slowly off, leaving the man at his unfinished task. A few days later I passed the place and found some one had taken the poor little miserable rope from the ankles, and the blood saturated, ragged, wadded jacket from the shoulders, the heels still staring through the sand like two stones. At a later visit the heels were still there and the dogs had gnawed one of the arms.

The head I never saw again, but the pale face I have seen often since. It has appeared to me repeatedly. I had never seen an execution before, and I don't think I want to see one again. The most horrible part of the whole thing is the utter want of feeling. No one seemed to have an atom of pity. The crowd seemed glad of the excitement, and no one seemed to care a straw for the man's soul, or to sympathize with the poor wretch in his dire extremity. The only remark approaching consideration for the prisoner was that made by a little boy who, somewhat awe struck at the idea, asked me if the dead man would go about the next world wanting his head. I may be doing the Chinese a wrong in saying so, but the impression left on my mind by the crowd of spectators was that, if they had any feeling about the matter, it was that the show was tame, because only one man was beheaded.

So far the eye witness.

All I could learn about the man was that he was one of a band of robbers who had sacked a silver-smith's shop, killing a man in the process. Two of the band had been executed before. This was the third. All agreed in saying he was guilty and deserved his fate, and with this thought most likely dismissed his case from their minds, this being all the more easily done on account of the small amount of belief they have in the life to come. But it makes a missionary feel very solemn to look at a man who within a minute will have gone out of this world, and seen the realities of the world to come. Where is that man's soul now?

Executions are frequent in Mongolia. The country is in a chronic state of danger from armed and mounted robbers. Their depredations are frequent. The fear and annoyance and loss of property these brigands cause steels peoples' hearts against them. To a brigand at large everybody is affable and polite, fearing his vengeance, but a Chinaman has no sentimentality to throw away on a captured brigand.

In another part of Mongolia a double execution took place a little while before that mentioned above. One was that of an old man, who it was said, voluntarily took on himself the guilt of his nephew and died in his stead. Mitigating circumstances were

connected with this case, and the demands of the law were satisfied with merely slaying the man, his head was not carried off. The prisoner's friends provided a coffin and had previously feed the executioner to sew on the severed head and deliver them the complete body. More mitigating circumstances still were connected with the other case, that of a young man, so he was not beheaded but only strangled, a punishment which was regarded as much less dreadful than decapitation.

The warrant for every execution has to come from the Fu city, and every condemned man must be led forth to death immediately on the arrival of the warrant. No delay is admitted. The courier with the warrant arrives the day before and takes up his abode two or three miles from the city. Messengers go on with the information, and when the courier arrives with the fatal document everything and everybody is in readiness. The executioner seems to live under no opprobrium. He is well known in the town, gets a little more than half a dollar for every head he takes off, and has in addition the monopoly of buying all the dead horses, mules and donkeys in the city. So it is said. But I have found things in China to differ so much from Chinese descriptions and accounts of them that I hesitate to record anything for the correctness of which I have no better authority than Chinese report.

A few days after the execution a man came to my stand to consult me about his right arm which he said pained him. Baring it to the elbow he asked if I did not think that arm should be strong. Trying to diagnose his case I asked him his occupation. He gave me a curious look, and said he would tell me some other time "on the quiet." Something in his face and something in his manner struck me as strange, and it slowly dawned on me that this must be the man whom I met carrying the great two-handed chopper on the way to the execution ground on January 4th.

Numerous as are the executions in Mongolia, all condemned prisoners do not pass under the headsman's knife. Current report says that many cases are settled by subjecting prisoners to such neglect and hardship that they die before their case is finally decided. It is easy to see to what abuse this practice is liable. I know a wealthy man who had a law plea with a number of poor men. Three of his opponents died in prison, and report says that their death came through hard treatment, the result of the rich man's bribery. This is an extreme case though, and such success has its counterbalancing drawbacks. The dead men's friends watch for their revenge, and the poor rich man dare not go about his native village after dark, and can venture nowhere without

an escort. The prison mortality of China in Mongolia is very high. In front of one Yamèn not long ago I counted fourteen square coffins, each containing the corpse of a prisoner. Of these some doubtless deserved their fate, but it is almost as certain that others again were innocent victims of injustice and oppression. I wonder if all the prisons of China are alike. If so the aggregate of misery endured in these places throughout the empire must be appalling. English prisons may need reforming in some ways, but compared with Chinese prisons they are palaces. Confucianism has done much for China, but as regards prison management it is an utter failure. When Christianity begins to be a felt power in the nation China will have to amend her prison discipline.

*How to be a Missionary and convert no one.**

BY REV. CHAUNCEY GOODRICH.

IT might seem a difficult or even impossible task. How might one hope, in *any* way, to offer boundless grace and free pardon to guilty sinners with promise of almighty and unfailing help, peace like a river, and an everlasting life of glory and blessedness beyond, and expect the offer to be rejected. However, it happens, strangely enough, that men do not often realize their imminent peril, nor the wondrous grace so freely offered, but the rather are hard to win for truth and love and heaven.

There are also certain methods of labor for men by which we shall be pretty sure of keeping their eyes upon the ground, and their hearts contented with their muck rake gatherings. It is the purpose of this paper to suggest a few of these methods.

I.—Do not come too near to Men.

From the time of your arrival, never forget the enormous sacrifice you have already made in coming to this *unterwelt*, whose very heaven is the nadir of the occident, and whose stars are in the great deeps below the Christian world. Always remember that the Chinese are a strange people, uncanny, untrustworthy, ungenerous, ungrateful, unloving. How can you be called upon to make a farther descent and a deeper sacrifice, to come down from your heaven of cleanliness and goodness to their little world of dirt and sin? If any are given the grace of a look into your home, give them a 'stand thou there' reception. If a present is made to some

* Read before the Peking Missionary Association, December 17, 1888.

child of poverty, let it be at arm's length, and in such a way that he will hardly venture a further request. Do not let your heart go out in too much pity and love. A heavenly compassion would be beautiful if they were like—well, Western sinners, but they are Chinese.

It is possible that you may not wholly succeed in this method. I therefore suggest :

II.—Do not expect to master the Language.

Remember what you have often heard, that Chinese is the most difficult language in the world. The stare of its cabalistic characters suggests as little to one as the Mephistophelistic stare of its men. And then the tones ! They are not accent, nor emphasis, nor rythm, nor music. Like the characters, they do not seem like anything in the heavens above or in the earth beneath, or in the waters under the earth. Moreover, what depths the language has ! In the so-called classic language, the brains of all the buried ages have wrought to multiply its kaleidoscopic changes. Its proverbs alone number many thousands, and its spoken language, including the polite language, the Mandarin or language of the capital, the dialect of the common people,—varying widely in different places,—not to speak of a lower stratum, affords a bewildering variety for a learner. From the beginning, give up the idea of mastering the language, and be satisfied with a small vocabulary and some stray idea of the tones, hoping by means of circumlocution and the use of Western figures and methods of thought to shed some darkness into their minds. You will probably succeed.

III.—Be busy about many things.

Some men have taken for a motto, 'One thing I do.' But how many things most naturally come in to be done, to fill the mind and absorb the time ; settling in the new home, the distractions of house-keeping (which touches even a gentleman's life at many points), a voluminous home correspondence, the reading of numerous papers and periodicals to keep abreast of the world, various improvements which can be accomplished only by a large contribution of time and personal attention. Carpenters, painters, masons must be taught by one who is neither mason, painter, nor carpenter. It will not be strange if such work sometimes takes one away from study, from chapel, or from personal labor for men. The natural result of multiplying side labors will be a feeling of haste and pressure. Meantime men will come and go, be born and die, and not be much affected in their innermost lives by our presence.

IV.—Be about equally interested in other literature and the Bible.

Because one is a missionary he must not therefore neglect general culture and become cramped and dwarfed. The wide heavens are still overhead, the broad earth is still underneath. Myriad voices from all the ages are waiting for high converse in our study, while the intense intellectual life and manifold activities of the present are calling us to a wide and varied culture. What multitudes of books are there that we must not pass by. New books every week for our table. We must take a wide outlook on the religions and philosophies of the world, and spend time in grouping and comparing them with Christianity. We have a great work to do, and we must make the most of ourselves. Giant blows must be given if this high tower of heathenism is to topple and fall, and we must prepare to give them.

Meanwhile what of the old book within which lie buried pearls and crystals upon which the sunlight never yet flashed? It lies rather quietly upon the shelf and looks too new for a book of life-long and profoundest study. And yet it is read day by day. We will not forget the Bible,—that book of books,—and give it a few moments every morning, and perhaps every evening. In some such method we shall probably succeed in not converting men.

V.—Make the seasons of prayer short.

This will be natural, with such manifold work and various culture, filling our days and our nights, our hands and our mind. The day is high advanced when we have our morning resurrection. There is only time for a few moments in the closet. The night is far spent when our last labor is done, and we have scarcely strength or brain for more than a 'Now I lay me.' In the olden time, men that turned the world upside down had first seen the place shaken where they prayed. They had become possessed of the divine Spirit. This is one of the great lessons of the book of Acts. The book, like the apostles and preachers of that time, is full of the Holy Ghost. Much prayer will show itself in a divine anointing, and a divine anointing will make preachers of fire and power. But cannot a missionary do his work and live without very much prayer? Oh! yes. And when we do thus live the minds of men are much less disturbed. They learn from our rather cold lips something of the sacred Classic from the sunset world, and of a Person who claims almost superior homage to Confucius. There is an occasional argument with a scholar, but the waters are not rippled much, there is no crowd of sick and weary ones at our Bethesda, and no angel comes down with healing. There is no weeping between the

porch and the altar, and the message brings no tears. It is not words that move men, but words and something more, something that thrills the words into life.

VI.—*Make Hasty Preparation for Preaching.*

Perhaps this suggestion may be deemed unnecessary, for how is it possible with the language always staring us in the face, and a teacher always sitting at our elbow, with a great variety of brain, pen and hard work to be done, and with preaching perhaps as a daily duty—how is it possible, I repeat, to do otherwise than make hasty preparation? Moreover, we are always sure that we have some great doctrines to preach, new to most of our hearers, even though we do not at the time think long and closely upon them. Could we not sympathize with the missionary who once said, "All my life I have preached only one sermon." He would certainly learn the sermon well, like the Chinese helper, who at a certain point was sure to reel off, "孝悌忠信禮義廉恥," and whose sermon in daily repetition and fluent delivery was like unto this stray excerpt from the classics. Or we might be like the would be orator in Chicago, who had charge of the Cycloramic painting of the battles of Gettysburg, and who spoke with great volubility, albeit with a curious hollowness of voice and manner, of the dangers of the battle, and the patriotism and heroic valor of the troops.

I once received from a preacher an account of a day's experience in the pulpit in the following sentence: "I had a good time to-day, not so much because I got hold of the truth, as because the truth got hold of me." The truth does not get hold of men who make a hasty descent upon it, like a swallow upon the water, touching its surface with its wing. And if the truth takes no grip on the preacher, it will take no grip on the hearer. He will ever see as trees walking what the preacher sees to be men. Make then hurried preparation for the message. You will utter some momentous eternal truths, truths which vitalized would rock men's hearts to their foundations, and a handful of men will listen and be satisfied with their ethics, their religion and themselves. I suggest again:—

VII.—*Make a Constant Attack on Confucius and Confucianism.*

Imitate a certain missionary who did his life work in China in five years, the only statement from whose lips which I remember, a statement made with great earnestness and constant iteration, was the following: 我們都是罪人。孔夫子也是罪人, (We are all sinners, Confucius also was a sinner.) That statement never converted anybody, and would not if his life in the Celestial Empire, like the Chinese traditions of the old kings, had reached a denimil-

lennium of years. To make constant, direct, vigorous, and perhaps unexplained attacks on Confucianism and Confucius, seems to a Celestial like finding fault with the sun and with sunlight. What in the universe is so glorious. It must appear to a Chinese scholar an act of absurd effrontery and reckless impiety to attack the great sage, and to play at foot ball with his ethics. How proudly they assert that he matches heaven and earth, and what unmeasured confidence they give to the purity, superiority and heaven inspired nature of his teachings. Read his Memorabilia in the Analects. His statements are gems, his sentences are crystals. What a splendid setting he has given to many an ethical idea. Indeed by his masterful use of language he sometimes gives wings to statements which else might go on leaden wheels. What now shall be the result of a constant attack and unqualified and careless censure of such a man and such a system? Many opponents, much opposition, and few if any converts. In contrast with the method mentioned above, I add:—

*VIII.—Run a Constant Parallel between Confucianism or
Buddhism and Christianity.*

This is easy, pleasing and somewhat natural. For they not only possess, especially the former, gems of statement, but many statements inculcating a high morality and often involving a lofty ideal of life; as witness the following from Confucius: 子貢 Comparing the importance of food (*i.e.*, life) and sincerity, asked the Master, 必不得已而去於此二者何先, 曰, 去食, 自古皆有死, 民無信不立; or this from Mencius: 舍生而取義者也, 'Give up food and life, but truth and righteousness never.'

Moreover, we remember the old rule that an orator is to conciliate his audience, and not affect them like a shock from an electric battery.

But methinks I hear you say, 'There is in the Bible a whole heaven, full of glorious constellations of doctrines, either but dimly seen by the sages, or as new to them as some undiscovered continent or world, and how shall I preach on those doctrines, and run such a parallel as above suggested?' There is the great doctrine of God, "a Spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth." You ask, 'Did the sages know God,' and answer, 'As some troglodyte, for a lifetime always dwelling in his subterraneous cave and never seeing more than a few stray gleams of light, knows the glorious orb which floods the heaven with sunshine. How can I preach on God?' Shall I help you in your dilemma? Go to the book of history,—it claims a most respectable antiquity,—and find a few passages that to many seem to teach that the sages had some dim

vision of God, and run a parallel between the teaching you find there and the teaching of the Bible.

Next there is the doctrine of *Creation*. Do I hear you inquire, 'Where is the full-orbed doctrine as it appears in the first chapter of Genesis, in that simple but sublime opening to the Holy Scriptures, "In the beginning God created the heavens and the earth;" or in the 11th chapter of Hebrews, that marvelous chapter on faith, which had Confucius heard and understood he might have 'forgotten the taste of meat' for a twelve-month, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen are not made of things which do appear." Creation is as new a doctrine to this people as it is great. How can I preach on creation as you suggest?' I answer, Find some phrases after much searching, like 造物之嫉, and run a parallel from that.

Then comes the *Fall*. But you say that the Chinese know nothing of the sad story, with its far reaching and direful consequences, and that they have as little conception of man's ruin as some popular preachers in the West. Well, look up and down the classics. You will find how the race is demoralizing, how even in the time of China's best and greatest man, truth, like the phoenix which he saw, must go limping through the world. Then look up the Buddhist books, and find how sick and weary is the world. Now you can preach on the Fall.

Standing contrasted with the Fall is the doctrine of *Redemption*, with its marvelous history. With what a heavenly glory it fills the Bible from Genesis to Revelation. But I hear you say that the learned scholars of this land of culture, whose brains hold all the crystal sayings from Yao to Mencius, must be taught the story like little children, and that no doctrine so great, so wonderful, so far reaching in its results, so full of blessing to a sin-sick, suffering world, was ever thought of by all the sages. Do not, however, be discouraged in seeking for a parallel to Redemption. You will readily find some phrase like 將功折罪 (or 贖罪). You will also find China full of sacrifices, and some of these will help you in running the desired parallel.

We may mention by itself the story of the *God-man*:—His life, teaching, miracles, death, resurrection and ascension, this divinest wonder of all the ages, the center of history and the hope of humanity. Do I hear you say that in all China's classic history there is nowhere more than a possible hint of Him? Make what you can of China's so called incarnations and run a parallel between these stories of this celestial land, and the celestial story of the gospels.

Note again the doctrine of *Regeneration* and the work and power of the Holy Spirit. I think I hear you suggest that such a doctrine, in its deep and Christian sense, has never been heard of in China, where 人之初性本善, and it must appear to the disciples of Yao and Shun more impossible than to that doctor of the law who came to Jesus by night, while superlatively needless. But the Chinese have phrases like 更新, 復新, and even 更生, and 兩世爲人. Show, if you can, how much they are like the Christian doctrine of Regeneration.

Prayer is another great doctrine of the Bible. Do you tell me that the sages knew of prayer only as addressed to deities of cold dignity and impossible approach—敬鬼神而遠之,—and had no conception of the privilege of constant, intimate and blessed communion with the infinite One, a privilege which brings back the best part of the lost paradise? But look up the old classics. You will find something about prayers to various deities, and to the chiefest of all, Shangti. Here is your text.

There is in the Bible a glorious constellation of *Prophecies* pointing to the coming of the kingdom of God over all the earth. 'The stone cut out of the mountain without hands is to become a great mountain and fill the whole earth.' What an outlook on the future! But you persist in saying again, 'It is all new to China, whose face is turned backward toward the rosy sunrising of her history, and never forward toward a coming kingdom of God, and a millennial day of righteousness and peace. I do not know just how to advise you. But you might examine their book of prophecy, the 推背圖, which in fog and incomprehensibility overmatches the famous book of changes, and draw a parallel between that and Isaiah.'

The Bible speaks of a great *Judgment Day*, upon which the Man once crowned with thorns, but then crowned with many crowns, shall descend in glory, attended by all heaven's angels (Matt. xxv. 31.), and shall sit upon the throne of His glory. The dead of all the buried ages, startled out of their graves by the archangel's trumpet, shall gather before the Judge to receive the final award. The sun, methinks, shall hide his face from the brightness of that glory, there shall be a hush in heaven and earth, and the universe, with bated breath, shall wait for Him to open His mouth, who once stood silent before Pilate's judgment seat. Closely connected with the above stand the biblical doctrines of a heaven of ineffable glory and blessedness, and a hell of unutterable misery and gloom. You wonderingly ask, 'What knew the man of Lu (魯) of a universal resurrection, a final judgment and everlasting awards?'

But in Buddhism you will find your Rhadamathus, stern and awful, holding his dread court for the dead, while Elysium and Tartarus are fully, though hideously, illustrated in ten thousand temples. Draw your picture with some city-god temple as a background. In all the above circle of doctrines, do not show too much of their sublime heights or their profound depths. Do not explain how everywhere they touch the infinite and sweep the eternities. Meanwhile touch gently the total result of the teaching of the sages, *e.g.*, such a self-centering and self-exalting spirit as to be in direct opposition to the life and teaching of the Man of Calvary.

The whole outcome of the foregoing is this, not that you should use quotations from the classics and from other sources,—we have the best of examples for that,—but that you should use them with such freedom, and draw a parallel with Christianity in such a manner that your hearers will feel how beautiful is their own system as compared with that brought from the occident, which only claims to ‘patch up its incompleteness’ (補孔子的缺), and will never learn that there is a sun in the heaven of our sky, where there is at the best only a moon and stars in theirs.

You may be told that the spirit of Christianity is aggressive, conquering and regenerative; that it does not patch up old garments, nor put its new wine into the old wine sacks of heathen systems.

“It gives its light to every age, it gives but borrows none.”

You may be told that its preachers should be men who have an enthusiastic faith in the divine origin, the heavenly perfection, and the all-conquering power of the gospel, that wherever in the wide world they go, they should preach the old but always new gospel with all the power a heavenly anointing shall give, ‘*telling it out* among the heathen that the Lord is come;’ that they should pour the light of the Bible into the darkness of men’s minds, as the sun pours its light into the darkness, the cold, the damps, the fogs and miasmas of the world; and that just as surely by such a method shall the darkness, the error and the sin be scattered.

Do not, however, be discomposed by such remarks, remembering into what close sympathy with the people your method brings you, and with what pleasure and satisfaction they listen to your teaching.

If anything more be needed, we may add:

IX.—Do not follow up Preaching with Close Personal Work.

Do not be too earnest about pulling in the net. You are doubtless weary enough after delivering the message. Whom shall one single out for special conversation? They all look so cold and

unapproachable. Sit quietly in your chair for a few minutes and draw a long breath or two. The chapel will gradually empty, and you can go home to your study with the satisfaction that you have preached once more and done your duty.

Shall I add as a final word :—

Be satisfied with having given the Message.

Have you not done the best you could? Are you not, day by day, giving out all your strength, growing old perhaps only too rapidly? Do not expect China, ages old and still moving in her millennial ruts, to be soon or easily won. Always remember that the work is long, and weary, and difficult. Plan for broad foundations, on which the coming ages shall build.

Be interested in preaching the gospel, but be about equally interested in giving China all material improvements and intellectual culture. Have a hand, if possible, in helping China to take her place among the nations, and think with complacency that by and by she will be better prepared to appreciate the religion of the lowly Nazarene.

Meantime the generations shall still come and go; one tick of the clock for each person to be born, and another to die in. But do not suffer yourself to be too much affected by it. The infinite One looks down from His heaven, and He knows all. Meantime, too, there seems to be among the nations an accelerating movement toward the light. The kingdom of God is advancing in many lands, and some would fain believe that even this land of Sinim, whose pulse is beginning to quicken to the time of the world, and whose feet are beginning to quicken to the music of the time, shall ere long unite in singing the Coronation hymn of the Son of God.

But work on as before, laboriously, painfully, never too hopeful or enthusiastic, sometimes wondering if any son of Ham has ever been really converted, half believing, and often saying, that all mission work in China is a failure, and proving to yourself and to others how possible it is to be a missionary and not convert any one.

[NOTE.—The writer of the above article trusts that no one will suppose he disbelieves in personal culture, and in various methods of blessing men. The article takes its own method of lifting into prominence the one pressing work of saving men.]

The New Testament in Chinese.

PAPER IV.

παρουσία.

FROM *παρεμι* (Luke xiii. 1.) *to be by, to be present*, of which it is the fem. part. Dr. Young defines as "a being alongside;" Liddell and Scott as "a being present, presence. II. arrival."

The A. V. has given two renderings to this word, *i.e.*, *presence*, as in Phil. ii. 12, where Mr. John agrees with the mandarin in the necessary paraphrase, or circumlocution rather, 在 爾處; and *coming*, in their handling of which our translators have been inconsistent to a degree, to such a degree indeed that there is no alternative to charging them with grave theological bias, a charge, of which, it is to be hoped, succeeding translators will entirely clear themselves. Nor is it sufficient to plead that A. V. and R. V. both exhibit evidences of the same bias, for, and there is no earlier lesson in Genesis, every man's responsibility is direct, to His own Master he stands or falls. The R. V. indeed, by giving an accurate marginal translation of the original has done something toward clearing itself. At any rate the meaning of the word is no longer hidden from the English reader.

In the Chinese versions where it refers to Paul (Phil. i. 26.) or to Stephanas and others (1 Cor. xvi. 17.) *παρουσία* is fairly dealt with, but when it is applied to our Lord as in 1 Cor. xv. 23 and the majority of its occurrences, it is rendered by 降臨; clearly an idea drawn from sources other than the Greek Lexicon, such as, (a) the A. V., (b) the fact that Jesus Christ is now above us, *i.e.*, in heaven, and (c) from post-millenarian theology. Such things as these, we feel sure that even the translators themselves will gladly acknowledge, should have not the slightest influence on the mind of the man who in any way divides the word of truth. Yet they have unwittingly, we hope, permitted themselves to be led away by a very subtle enemy.

In Phil. i. 26, for example, Mr. John has 就 爾 where Paul's presence is spoken of, but in 1 Thess. iii. 13, iv. 15, he has 降臨, the word which is used to cover *καταβαινω* in vi. 16., as was pointed out in a former paper. Yet these words evidently refer, the second to an action and the first to a state. Some, we know, made no distinction between the Lord's coming for His saints and His coming with them, but some, again, do make such distinction. Now whichever may be right in their reading of the word of God, nothing can be more certain than that the Holy Spirit has made a difference

in expression here. This we claim, should be, must be, preserved in any translation worthy of the name. The slightest attempt to read our preconceptions into scripture is to abuse an honour and a privilege given by God, and cannot be too strongly and fearlessly deprecated. Truth can gain nothing by misrepresentation.

One passage calls for special notice. Peter, in his second letter (i. 16, 18.), assures the converts that their faith had its basis in fact, that their house was founded on a rock, that the glory of Christ is no mere myth, for he himself had seen His power and presence (*παρουσία*) when the voice expressing God's delight in his Son, came from the excellent glory. There can be no reasonable doubt, surely, that the reference is to the transfiguration of which Peter was one of the favored witnesses. So, clearly, the Pekin committee understood the passage when they rendered 顯現的事, a rendering, by the way, which may hereafter be improved. But Mr. John translates 降臨, on what principle it would be hard to say—though, indeed, the delegates have it. But can that justify an historical misstatement, for as a matter of fact, our Lord did not 降臨 when Peter was “with Him in the mount.”

ἀληθης—ἀληθινος.

There is a real and important difference between these words, of which no account has been taken, either in Pekin or in Hankow. Indeed, we cannot but express the opinion that had the meaning of John iii. 33 been taken into account 眞 would never have appeared in it. It is a grand truth that God is true, *real*, *ἀληθινος*, but then it is not necessary to make that statement in every passage at the expense of equally important truths. In 1 Thess. i. 9, for example, God is contrasted with idols, “the *very* God as distinguished from—false gods the dreams of the diseased fancy of man.” But in Rom. iii. 4. the Apostle has a different subject in hand—there he declares that though it should prove every man a liar, yet must God be recognized as true, *honest*, *ἀληθης*. It is not too much to say that whether in kuan-hua or in easy-wen the writer's words have been reduced to absurdity. It is difficult to see what the gain would be if every man were proved to be 假的 and God only 眞的, or where the contrast is since the former can be 眞的 without any dishonour to the latter. To merit the description 假的 a man must make a claim to be something that he is not—he may be a great liar yet a 眞 man. Man's lying propensities are not even hinted at, nor is God's faithfulness, in the translations as they stand, yet these are the very matters of which the Apostle is treating.

"To sum up then as briefly as possible the difference between these two words, we may affirm of the ἀληθης, that he fulfils the promise of his lips, but the ἀληθινος the wider promise of his name. Whatever that name imparts, taken in its highest, deepest, widest sense, whatever according to that he ought to be, *that* he is to the full." (Trench, *Synonyms* § viii.) The first then is 誠, the second 真, and if these were strictly so appropriated the distinction could easily be kept before the reader, much to his advantage in the study of the scriptures.

πειθω—ἀπειθεω.

The first of these means primarily *to prevail upon, to persuade*; the second, its negative, *to refuse compliance, disobedience*.

Our first concern will be with the latter, in the A. V. variously rendered "not believe," "not obey," "disobedient," "disobedience." From what we have seen of their work we expect to find that both the Pekin Committee and Mr. John will, in the main, take their renderings from these. Nor are we mistaken. Where "believe" is used in the English, 信 preponderates in Chinese, whilst "obey" or its parts has obtained for us 遵 or 悖 or 逆 or 順. We notice with pleasure an exception to this rule in Rom. xi. 30-31, where, by some fortunate inspiration, Pekin work has given 服 a place, though Mr. John cannot refuse 信, a word which has so often stood all our translators in good stead. And here we may note a true *rara avis*, a retrogression by Mr. John, in rendering 不信從 where the mandarin has 悖逆. (Eph. ii. 2, v. 6, Col. iii. 6, etc.) Slight as the retrogression is, we are grieved to notice it, for we had hoped that in the comparatively few cases in which the Hankow version differed from its Pekin ancestor, it had uniformly differed on the right side.

Now the use of 信 in 1 Pet. iii. 1, John iii. 36 (where Mr. John adds 服, though he does not do so in the apocryphal clause in Acts xvii. 5) is most unfortunate, and affords another good instance of the unhealthy influence of the A. V. on the mind of our translators. Even as a representative of πιστευω (the full force of which is so beautifully shown in John ii. 23-24 Gk.) 信 is weak, but when it covers ἀπειθεω it is wholly inexcusable. It is to be deplored that in almost every instance we have noticed so far, the tendency of the Chinese versions has been to weaken, not to strengthen, the scripture phraseology. And though the latter would be as reprehensible as the former, this particular feature is not without its significance. 不順服 is, perhaps, the happiest term that has been used (Tit. iii. 3) and was readily available for John iii. 36, Pet. iii. 1. It is not so strong as 悖逆, and it preserves the negative form of the original, considerations not without weight.

Mr. John has not swerved from his fidelity to the Pekin version in their emasculated rendering of *πειθω* in Rom. ii. 8. 行不義 for obey unrighteousness, where, notwithstanding the difficulty, an attempt might surely have been made to retain the characteristic of the text. Translations are fairly judged by their success in the face of difficulties such as this. But during our pretty close examination of these works we have met little to match Heb. xiii, 17, a fit parallel to the Douay version of 1 Pet. v. 3 ("not as lording it over *the clergy*.") Submission and obedience to those over us in the Lord are true Christian virtues, but faith may only be reposed in the Faithful One. Christian men, pastors, evangelists, teachers, may prove unworthy of confidence, but he cannot deny Himself and Him only may we 信從 or 信服. On the other hand we notice with thankfulness that both versions have rejected "rule" in this passage, properly preferring "guide." Then, again, we have to regret Mr. John's 師 as likely to give an unwarranted official coloring to the text, or to suggest that the taught of God are necessarily scholars and men of reputation. As we have seen from a recent review in the pages of this Magazine, cobblers may, *without* the aid of commentaries, know more of the word of God and of His ways with men, than professors and doctors with whole libraries at their disposal. For, if "it does not follow that the cobblers' inward light was obtained without the help of commentaries" we must conclude that his library was larger, or at any rate better furnished than was the professor's or the pastor's. For our own part we prefer to thank God for the cobbler's realisation of John xiv. 26.

γρηγορεω-αγρυπνεω-νηφω.

We have grouped these words together because each has been rendered "watch" in some place in the A. V., and with a solitary exception to be hereinafter noted, that word appears as 徹醒 throughout the Pekin Mandarin.

Following Liddell and Scott *γρηγορεω* is *to be awake*, and is derived from *εγείρω* (Matt. viii. 25, 1 Thess. i. 10) *Αγρυπνεω* is *to be wakeful* (Luke ix. 32) and comes from *άγρευω*, *to pursue*, and *ινωος*, *sleep*. *Νηφειν* is *to drink no wine, to be sober*. It may be noted that the R. V. has replaced "watch" by "sober" in the two places where this latter word is so translated in the A. V., and that in one of them Mr. John has replaced the Mandarin rendering by 謹守, the other he has left untouched. (2 Tim. iv. 5, 1 Pet. iv. 7.)

謹守 does not commend itself as a happy rendering of the third of these words. "To guard carefully" is not of necessity to abstain from wine. To say the least the principle on which the word was selected is not evident. It probably owes its place to its general

good character, certainly it does not to its suitability. Circumspection is a virtue well worthy of inculcation, so, like many others, these characters have been kept in stock to fill up a space where two were required. Whatever else this may be it certainly is not translation, yet both versions afford numerous examples of it. Nor is 儆醒 more satisfactory. In 1 Thess. v. 6, 8, we read, "Let us be sober, for they that be drunken are drunken in the night." Now we submit that the literal 不進酒 is the only justifiable translation in this passage, or with, perhaps, slight modification, in any other in the New Testament. With the present reading the contrast between sobriety and drunkenness is effectually hidden. Had the exhortation been addressed to men in their cups to become sober some combination of 醒 would have been necessary, but since it is to sober men to remain so 儆醒 and 醒守 are alike totally inapplicable.

The other words are nearly allied in meaning and occur together in Mark xiii. 33. 34. Another reference to the passage just quoted (1 Thess v. 6. 8) shows how they are used. "Watch, for they that sleep, sleep in the night." 儆醒 is the word used for these terms in Chinese and with propriety as we think. There has been some little discussion in these pages recently as to the meaning of the word. The one thing most evident from that controversy was that neither E. F. nor T. P. know what is meant by the injunction "Watch." Broadly, the word has two meanings in English—"to keep vigil" and "to guard"—the former, as we see from the original, is the New Testament force, yet our brethren have quite a fall out over the question whether 儆醒 means "to guard" or no! Much ado about nothing, since "to guard" is an idea foreign to all the passages quoted! We trust T. P. will reconsider his statement that 儆醒 in Mandarin districts means "watch," that is, "guard" as we gather from his objection to Doolittle's "keep awake," and from his opinion that in Mark 13 it would appear strange to translate the Chinese by this phrase, but by this very phrase we must translate it if the sense of the original is to be represented at all! As he rightly observes "watch," as well as the words it covers in the original, are intransitive verbs; but "to guard" is transitive and requires an object, "to keep awake" intransitive and requires none, a fact which he appears to overlook.

In Heb. xiii. 17, the Pekin committee did not hold to the term elsewhere used. "Those who forfeit their sleep for your good" appears as "Those who are anxious about you," the truth, indeed, but we regret the prosaic tendencies that here and elsewhere have lost us so much that is graphic and energetic.

H.

(To be continued.)

Good News from the Chehkiang Province.

LETTER FROM THE REV. J. C. HOARE.

New Work in T'ai-chow.

YOU will possibly remember the account sent home some two years ago of the conversion of a man from the T'ai-chow district, in our little hospital at Ningpo. The man, Tsông by name, came into the hospital to be cured of opium-smoking. Whilst sitting in the dispensary he heard the Gospel, and exclaimed at once, "That is just what I want!" Apparently, he at once accepted the offer of salvation made to him in Christ, and not only so, but he brought up his old father that he might share in the good tidings, and before he left the hospital they were both baptized. Before he went home, he begged that he might have preachers sent to him to help him to spread the good-news amongst his neighbors. As the itinerating band had then lately been set on foot, I agreed that they should visit his home, in the course of their second tour in T'ai-chow, which they were then planning. Since that they have visited him regularly during each tour, and he has always given them a warm welcome, and escorted them about the neighborhood, preaching with them, and helping them in every way. When they were not with him he continued to bear faithful witness for his Saviour amongst his neighbors. His father, you may remember, died very shortly after his baptism.

The first signs of fruit from this work were in Tsông's own family. Last winter we were told that his wife and aged mother desired baptism, and also a neighbor, an old scholar, who was, however, a victim of opium. Circumstances, however, made it impossible for any one to visit the district for some time, in order to administer baptism, for Dzing Teh-kwông, of the itinerating band, is only in deacon's orders, and Mr. Morgan, who was to have joined the band as their leader, had to return home invalided. As the result, however, of the spring tour of the itinerating band, we heard that at Da-zih (*i.e.* Great-stone), there were several earnest inquirers' meeting regularly for worship in a farm-house, and that of these several desired baptism. I determined, therefore, if possible, through God's grace, to visit the place this autumn.

At first it seemed as if my purpose would again be frustrated. At the time fixed for starting, Mr. Walter Moule was taken seriously ill, and for two months he lay hovering between life and death. At last, however, through God's infinite mercy, the danger seemed to have passed away, and with my four theological students I started off on Nov. 21st. Some of the students were rather anxious about the journey, for like many of the literary Chinese they are apt to think

that their legs are meant for anything but locomotion, and they doubted their ability to walk the 200 odd miles which lay before them. However, when once we were started they found that they could walk, and we reached our journey's end in due course. It would not be of any use to describe the beautiful mountain scenery we passed through every day, or the noisy, filthy inns we slept in at night. The last day of our walk we climbed out of the main road up a steep mountain-side and found ourselves warmly greeted by Tsông and the itinerating band.

We were at once conducted by Tsông to a sort of summer pavilion, built by his father, which he put at our disposal; a nice clean residence, but being built to catch the winds it is a little too airy at this high altitude (1,000 ft.) in December. However, we were well provided with warm clothes and were very glad to get such good quarters; and after partaking of a feast of welcome we sat down to discuss the work. One by one we went through a list of more than thirty candidates for baptism, all of them, I was assured, true believers so far as man can judge. My heart did indeed go up with thanksgiving to God at the news, for the like of which we have been praying and longing in the Ningpo Mission for years.

The next day, Thursday, Nov. 29th, we all went down to Da-zih, a wide valley at the foot of the hill, some 800 feet below our house. As the converts did not know what day to expect us, we found that most of them were out in the fields, but the conversations which I had with a few of them, soon convinced me that the report which had been given me was no idle one. Such bright, earnest faith and joy in believing I have rarely seen out here.

The next day, Friday, 30th, I again went down, and by appointment met nearly all the candidates for baptism, and with the Rev. Dzîng Teh-kwông, examined into their fitness. It was, indeed, a delightful time. In the farm-house in which we sat—a four-squared building with a court in the center—were three families, two brothers and a cousin, all old men, their wives, their sons and daughters-in-law and grand-children, *all* earnestly confessing their faith in Christ, and asking to be admitted into His Church. They had all been vegetarians, in accordance with the Buddhist doctrine of acquiring merit, now they had given up their superstition. One of the brothers had with the same object impoverished himself in doing good works, building bridges, buying captive animals to set them free, &c.; now he was trusting only in the merits of Christ. The same man had had two wives; now, in accordance with the newly-learned law of Christ, he had separated himself from the second wife, making provision for her temporal welfare, whilst she too was becoming his sister in Christ

Jesus. Then, too, there were two old women from a neighboring village, formerly devotees of Buddha, who had burned their old "letters of credit on heaven," and were *rejoicing* in a present salvation through Christ. There was a young, thoughtful schoolmaster, who had formerly added to his small school-fees by choosing lucky days for weddings, &c.; he had cast that away, and could only speak of his Saviour's love, striving especially to bring those whom he had misled in bygone days to a knowledge of the truth. And he already had his reward, for he brought with him others; one an old pupil, another an opium-smoker who had been cured in the hospital at Ningpo. He had turned a deaf ear to the Gospel when in the hospital, but had been led to accept it now through God's blessing on the pleadings of his friend. All showed clear, intelligent knowledge of the truth, and bright, earnest faith. It was delightful to see the flash of light which passed over the face of a heavy-looking illiterate man, when, as I questioned him about the Creed, and asked him if he feared the coming judgment, he exclaimed, "No, I do not fear it now, for Christ has borne my sins away." As I walked up the hill again to our quarters my heart was full of praise and thanksgiving for what I had heard and seen. I had only had to refuse one candidate, and he was an opium-smoker.

On the Saturday we all moved down to Great-stone, and took up temporary lodgings in the ancestral hall of one of the villages. Our quarters were fairly comfortable, but being public property, we were the objects of curiosity to the whole neighborhood, and, so far as privacy by day was concerned, we might as well have been living in the street.

Early on Sunday morning we had the Holy Communion together, and then moved off to the farm-house, in one of the lofts of which the services have been held. Here we found the converts and a large crowd of spectators; so large indeed that part of the flooring gave way, but mercifully no one was hurt. It was indeed a glorious day. The converts quiet and calm, making the responses firmly and without faltering; thirty-one in all, of whom only three were, being infants, unable to answer for themselves. The spectators, too, looked on with reverent silence, indeed many of them are themselves under instruction, and seeking after the Saviour. May God grant that the souls gathered in that day may be the first fruits of a large harvest! There are many signs which lead us to hope and expect that this will indeed be the case. Thus in the afternoon, after a stroll for the sake of quiet on the side of the hills, I found on returning to the loft that there was an extempore Sunday-school going on. The preacher, the students, and Tsóng were all sitting, each with a little knot of listeners, teaching from the open Word of God. And again that night, far into the darkness, we were plied with questions in our sleeping quarters, put by earnest inquirers after the truth.

This morning some of us returned to Tsóng's house, whilst others remained at Great-stone, and we propose to spend the week in preaching, some on the top of the hill, some at the foot. As we returned, I stepped aside to examine Tsóng's neighbor, the old scholar, who has now for more than a year been a candidate for baptism. I had been much impressed by my first conversation with him. I had mentioned the third chapter of St. John's Gospel to him, and he exclaimed, "Oh, I do love that chapter!" and child-like the old man turned to me and repeated the whole chapter through. I asked him what he understood by the Son of Man being lifted up. "Strange," he said, "that expression has been a puzzle to me; the 'Son of Man' is of course Jesus; what is meant by His being 'lifted up'?" I asked him if he had read about the serpent in the wilderness, and the old man's face lighted up. "Yes, I have read that; I see, I see. The serpent was lifted up for the salvation of men; Christ was lifted up on the cross for the salvation of all men." Of the old man's faith there could be no doubt, but then there was the opium. I questioned him about that. He was too old, he said, to take the long, rough journey to Ningpo to be cured, but he had fought against the vice; he had already reduced the quantity which he smoked by nine-tenths, only the one-tenth remained. "Do you mean to give that up?"—"Yes, it is sinful."—"When will you give it up?"—"Now, I am only waiting for medicine to help me;" and then, in answer to further questioning, he said, "Yes, my Saviour will help me." With the old man tottering on the verge of the grave, showing such signs of bright faith and true repentance, I felt that I dared not put off his baptism for an indefinite time till I can make my way down here again, so, in accordance with the earnest wish of Tsóng and those who knew him, who all testified to his sincere intention of quite breaking off the evil habit, I promised to baptize him with the members of Tsóng's household on Wednesday next.

And now I must bring this long letter to a close. If it draw forth thanksgiving and prayer from those who read it, it will not have been written in vain. For my part my heart is filled with unbounded thanksgiving, for I feel that by this ingathering of souls, God has set his seal, both to the work of our little hospital and to the work of the itinerating band. Indeed, of the work of those young men it is impossible to speak too highly. Walking over hill and dale, in perils of robbers, for T'ai-chow is notorious for its brigands, regardless of comfort, living in filthy, noisy inns, or, as at Great-stone, in a mean hovel—they preach night and day, and they preach only one thing. Herein lies their power; discarding the long arguments which the Chinese preacher so dearly loves, they speak only of one topic, the power of the Crucified One to save souls.—*Church Missionary Intelligencer and Record.*

Lessons from the Introduction of the Gospel into Europe.

BY DR. E. FABER.

Written, without reference to any theological controversy, during a journey to the *T'ien-tai* Mountain in Chekiang province, April, 1889; partially read before the Shanghai Missionary Association, May 7th. For its publication in this form the members of the Association are responsible.

MORE than eighteen hundred years have passed since the Gospel of Christ was first proclaimed in Europe. The good seed fell into fertile soil and grew and multiplied and brought forth fruits of various kinds. We all assembled here not only know of these fruits—the various Mission Societies, with whom we are connected, our home Churches, our charitable institutions, our manners and customs, our laws and institutions—all are fruits of Gospel influence in Europe. We wish to see the same fruits in China, and may feel sometimes disappointed that our results here differ so much from our expectations. Such expectations, however, are unreasonable. The beginnings in China cannot be compared with the results of 1800 years of Christian development in Europe. We should first of all go back to the beginnings in Europe.

By examining the introduction of the Gospel into Europe we shall find the key to a better understanding of our work in China; and in comparing the beginnings of Christianity in Europe with corresponding features of our work in China (in the light of missionary experience) we may strengthen our faith in the power of the Gospel and in the presence of our Lord in his work in China as in Europe, now as 1800 years ago.

1. Paul, the great Apostle to Europe, had received his call from Christ himself, of which he felt as sure as of his human existence (Gal. i. 1, etc.) The Lord says of him, "He is a chosen vessel unto me, to bear my name before the Gentiles and Kings, and the children of Israel" (Acts ix. 15) (about 37 A. D.)

He began his work of preaching at Damascus (verse 20 ff.), the result was that the Jews took counsel together to kill him, and his disciples took him by night and let him down through the wall, lowering him in a basket. It was a deep humiliation to his ardent spirit, which he remembered even twenty years after (2 Cor. xi. 33) (about 57 or 58 A. D.)

He preached at Jerusalem (Acts ix. 28), and the Grecian Jews went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus (verse 30).

Paul himself mentions that he had been for three years in Arabia before he went to Jerusalem (Gal. i. 17), but not one word is said of success.

Paul spent several years at his native place, Tarsus (Acts ix 30 and xi. 25); no indication of any success, not even persecution is on record as a result of his preaching there. We learn from these statements that Paul's most ardent efforts in preaching were decided failures for many years. He was then called to Antioch, where a Church was already in existence (we may say of spontaneous growth) (Acts xi. 19-20), where he spent a year and was thence sent by the Church on his pre-ordained mission (xiii. 1-3.)

2. Eight or nine years had passed from Paul's conversion till that great event occurred, when the Apostle was sent forth by the Holy Ghost (verse 4.)

We see that the Holy Spirit allows even an Apostle time to ripen his inner life and acquire all necessary accomplishments for doing the Lord's work. Such time is not lost. Eight or nine years, and it may be even more, the Lord allows to his servants. It is the mercantile spirit of modern days that considers a few years of preparation as time lost and money wasted.

The two Apostles first went to Cyprus, the native country of Barnabas (Acts iv. 36). The Gospel of Christ was already known in Cyprus at this time. For Acts. xi. 19 we read: They that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch. These Christians from Jerusalem preached only to Jews, but verse 20 we are told that men of Cyprus and Cyrene (first) preached the Lord Jesus unto the Greeks also. This shows that they were precursors of Paul's preaching. Mnason of Cyprus is mentioned as an early disciple (xxi. 16.) No mention is made in the New Testament of any Christian Churches on Cyprus. Thence they went to Asia Minor, the native country of Paul. That Paul and Barnabas confined themselves to their respective native countries during their first missionary journey may be a lesson *where* to begin mission work. Missionaries are not sent by Christ to open new regions to commerce or to political influence. Let merchants and consular agents attend to their business. Missionaries will find plenty of work in countries already open to foreign intercourse. This journey took two or three years (45-47 or 46-48.) It was only A. D. 51 or 52 that the Apostle started on his second journey, *i.e.*, about four years after his return from the first, and 14 or 15 years after his conversion and first appointment. This fact **again** teaches us that the Holy Spirit takes plenty of time for His work.

3. The second journey was preceded by the apostolic convention at Jerusalem, when the Churches from among the heathen received exemption from the Mosaic law, not however from the eter-

nal will of God revealed in the Old Testament. Only four rules were recommended, not commanded. The Apostle delivered these decrees to all Christians in Asia Minor (xvi. 4), and so were the Churches established in the faith and increased in number daily (verse 5.) "Faith in Christ the Saviour" is the apostolic message. Christianity was to be to the believers from among the heathen, not in the form of Jewish religion, but in the new Spirit of Christ, in whose hands is now all power in heaven and on earth, the new covenant of accomplished redemption and adoption, not the old covenant of law and symbolism. This fundamental idea filled Paul's great soul with ardent zeal.

4. The second journey was further preceded by a *sharp contention* (xv. 39) between Paul and his fellow Apostle Barnabas. Barnabas was older than Paul and a Christian long before him. Barnabas was a Levite; as Christian he sold his field and laid the money at the Apostles' feet (iv. 37.) He is called a good man, and full of the Holy Ghost and of faith (xi. 24.) Paul was even indebted to him, for it was Barnabas that took Saul, of whom all the disciples were afraid, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how at Damascus he had preached boldly in the name of Jesus (ix. 27.) It was Barnabas that went to Tarsus some years later to seek for Saul, and when he had found him, he brought him unto Antioch, where they were gathered together with the Church for a whole year, and taught many people (xi. 25-26.) Barnabas and Saul were sent together as deputies from Antioch to Jerusalem with relief in the famine (xi. 30); on their return from Jerusalem they brought Mark with them, the cause of their separation (xii. 25.) They were sent together to the heathen (xiii. 2-3) and made the first mission journey together with Mark (xiii. xiv.) They stood like one man together against Judaism in the Church (xv. 2), and were sent as deputies in this question to Jerusalem (verse 2), where they were always mentioned together, sometimes as Barnabas and Paul, and other times as Paul and Barnabas. After their return they tarried in Antioch, teaching and preaching (verse 35.) It was Paul who proposed after a time the second journey (verse 36.) This occurred A. D. 51 or 52, thus Paul and Barnabas had been for 14-15 years very intimate friends and faithful fellow-laborers. "And there arose a sharp contention, so that they parted asunder one from the other" (verse 39.)

It seems almost incredible that two such men could have done such a thing. Still the text is plain enough. Let us then look to the cause of their contention. It was Mark a young man, the son

of Mary, who was a member of the first Church and possessed a house at Jerusalem (Acts xii. 12), where many Christians gathered together and prayed. He was cousin of Barnabas (Col. iv. 10), thus Barnabas had naturally a deeper interest in Mark than Paul. Barnabas took the charitable view, Paul that of strict principle. Barnabas had the interest of Christian affection, Paul had only the interest of the work, of spreading the Gospel among the heathen. Mark had shown himself unfit for the duties required of him. Hence Paul was in the right to refuse him as an assistant in mission work. Paul said nothing against the character of Mark in other respects, but remained firm on his point. He showed no desire to have Mark punished for absenting himself (verse 38), but thought not good to take with them him who withdrew from them from Pamphylia and went not with them to the work. This discipline had healthy effect on Mark (Col. iv. 10-11. Comp. Phil. 24.)

We may easily discover the same cause of sharp contention going on among missionaries in China. Those who have trained young men, or have from other reasons given them employment in connection with the mission, feel naturally somewhat like Barnabas. But fellow-missionaries, and may be younger in years and experience in China, see that some such men are unfit for the purpose they are engaged for. Unfortunately separation of the contending parties is rarely possible. The Home Boards very seldom enter into the merits of a case, but come to their decisions by other considerations. Thus the so-called assistants in the work may be causes of its hindrance and keep up irritation among the missionaries which prevents a deal of blessing from above.

Notice that the brethren sided with Paul (verse 40), who chose Silas, and went forth, "being commended by the brethren to the grace of the Lord." Thus we gain the rule that nobody can urge a person on us to be employed in mission work when this person has already given proof to be unfitted for such work.

On the other hand Barnabas was not prevented from employing Mark for himself. Such allowance should be given whenever there is no objection to the Christian character of the person in question. Further, we must keep in mind that persons may grow in grace and may afterwards prove themselves of highest service in offices for which they were unfitted years before. Mark is favorably mentioned by Paul (Col. iv. 10-11. Comp. Phil. 24), (A. D. 63-64) and in the second letter to Tim. (iv. 11) (65-67). And Peter in his first letter (verse 13) from Babylon praises him. His Gospel is a monument of everlasting honor to his name.

This separation of Barnabas and Paul did not become a lasting estrangement, for Paul mentions Barnabas favorably (1 Cor. ix. 6) as working with his own hands like Paul. This letter was written about 57-58, and shows that no ill-feeling remained in the heart of Paul. But they never again joined in work together. Paul found an excellent co-laborer in *Silas* or *Silvanus*. He was in Jerusalem a chief man among the brethren (Act xv. 22), and sent by the apostolic counsel to Antioch. He is also called a prophet (verse 32.)

Silas had remained in Antioch, according to some ancient readings. He certainly was there when Paul started on his second journey and accompanied him as far as Corinth (2 Cor. i. 19.) From there Paul wrote in conjunction with him the two letters to the Thessalonians. Afterwards Silas disappears from the Acts, and is only mentioned again by Peter in 1 Pet. v. 12. Though it is not quite certain whether the same name points to the same person, there is also no reason whatever against the identity. Thus it would seem that Silas, after some experience of mission work among the heathen, preferred to confine himself to the Jews.

5. Paul and Silas went through Syria overland and through Cilicia, confirming the Churches. They must have passed Paul's native place, Tarsus, on their way to Derbe, but no mention is made of it. At Lystra (in Lycania) they saw Timothy, the son of a pious mother, who became afterwards the faithful companion of Paul. Thus the Lord provided for Paul what he had not been able to find in Mark. Timothy had enjoyed a Christian education. Both his grand-mother Lois and his mother Eunice were of unfeigned faith (2 Tim. i. 5), and brought up the child in the fear of God and knowledge of the Holy Scriptures, so that from a babe he knew the sacred writings (2 Tim. iii. 15). As Timothy was still a young man when he received the letters about 15 years after his engagement by Paul (1 Tim. iv. 12), he cannot have been beyond twenty, probably less, when Paul first took him in his service. His good knowledge of the Scriptures and his pure character, for he was well reported of by the brethren that were at Lystra and Iconium (xvi. 2), qualified him to be a teacher of others at so early an age, and to establish and comfort a Church concerning her faith (1 Thess. iii. 2.) Nothing is said whether or not Timothy had read the Greek classics, nor can we think of Paul giving lessons in Plato and Aristotle to enable Timothy to dispute with Greek philosophers. I regard a thorough classical training as very valuable in mission work, but consider it outside of our missionary calling to engage in teaching classics and similar topics not in direct connection with the Gospel. Timothy was just the man Paul needed. Though

Paul was about 30 years older than Timothy, and had already much experience, he always mentions Timothy not only with tender affection but with genuine respect. His letters to the Thessalonians are written not only in Paul's name but in Silvanus' and Timothy's as well (1 Thess. i. 1.) He calls Timothy our *brother* and *God's minister* in the Gospel of Christ (1. Thess. iii. 2); Timothy my fellow-worker (Rom. xvi. 21); Timothy who is my beloved and faithful child in the Lord (the Greek *τεκνον* means child, but not in the common modern sense but as in child or children of God). Now if Timothy come, see that he be with you without fear, for he worketh the *work of the Lord as I also do*; let no man therefore despise him (1 Cor. xvi. 10.) Timothy our brother (2 Cor. i. 1.) For I have no man like-minded as Timothy who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him (Timothy) that, as a child (son) serveth a father, so he served *with me* in furtherance of the Gospel (Phil. ii. 20-22.) We find in these quotations the secret of harmonious working together of senior and junior missionaries. He served *not me* but *with me*, not in furtherance of *my* grand plans but of the Gospel; he worketh the work of the Lord, not as *I*, the great man suggested, directed and controlled it, but *as I also do*. Thus we see clearly Paul did not attempt to crush the individuality of his young colleague, but allowed him his own Christian conviction. Persons of the same mind will be able to work harmoniously together if they keep in humility respecting one another and thus *cultivating* the union of spirit. It is sad if a senior missionary is compelled to say of junior missionaries they all seek their own, but it is far more deplorable when older men, who should be patterns of devotion and of humility to the younger, exhibit personal vanity to a disgusting degree, never but grudgingly acknowledging any merit in others but showing considerable skill in turning everything to their own glorification.

6. Paul and his companions were forbidden to preach in Asia and in Bithynia, not by any wordly authority, but by the Holy Ghost and the Spirit of Christ. Though it is the will of God expressly and clearly stated in the Holy Scriptures that the Gospel should be preached in all the world and to all creatures, still God has his own time with nations as well as with individuals. All souls are precious to God, but not everyone is ready to receive the Gospel to salvation. Only the omniscient God can know where good soil is waiting for the precious seed. The danger of our modern work is that societies and individuals *make their plans* about opening a mission or a preaching place and then ask the Lord to help them.

In this way God is made the obedient servant of short-sighted and sinful man. We, as followers of Christ, should learn from Christ to do nothing but what we see the father doing. In God's work for the establishment of His kingdom on earth man is not allowed to take the lead, his duty is to carry out the unmistakable indications of God's will, as an instrument in God's hands. Though Paul at this time followed the direction of God and preached not in Asia, the Gospel found its way there afterwards. Alas! many years later, perhaps in his very last letter (about 67), Paul writes (2 Tim. i. 15): This thou knowest, that all that are in Asia turned away from me. There is only one that has the key of David, He that openeth, and none shall shut, and that shutteth, and none openeth (Rev. iii. 7).

Though Paul and his companions were forbidden by the Holy Ghost to speak the word in Asia, and then "again the Spirit of Christ suffered them not to enter Bithynia" (verse 6) no indication is given about the *how* this was done. It would be very interesting to us to know what means the Spirit used to make his intentions known to Paul. Certainly the Spirit had good reasons to say nothing about what we may think very important. A little reflection makes us understand that the Spirit speaks to us in different ways, to everyone in another way, and even to the same person differently at different times. If we were to try to find out the method of the communications of the Spirit to man we would only be misled. The most important thing is *our understanding*. We fail to hear the gentle voice of God's Spirit in the noise of worldly occupations, of carnal desires, and, most of all, through self-conceit, whenever a person is in love with his own opinions and plans. Instructive is Paul's feeling bound in spirit to go to Jerusalem against the wishes and prophecies of the brethren (xxi. 11). Compare Christ being *driven* by the Spirit into the wilderness for temptation and led to Jerusalem unto death. For brevities' sake we shall call all kinds of communications of God's Spirit to man the *language of the Spirit*. We know that every language has to be learned by practice. In order to understand Chinese it is not enough to acquire a general knowledge about it. We have to listen and learn and speak. With regard to the Spirit we have first to remove all obstacles to His free access, then give Him control over mind and body. The more this is the case the better the meaning of the Spirit will be understood. In other words, we learn the language of the Spirit *in proportion to the growth of our inner life*. If the process of assimilating divine truth and of transformation from one glory to another is in healthy condition,

we shall not fail to understand the meaning of the Spirit at any moment of importance. If we should be in doubt, silence and prayer will soon give light.

7. They came down to Troas. And a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him and saying, "Come over into Macedonia and help us" (verse 9.) Is it not strange that before, the Holy Ghost and the Spirit of Christ prevented the Apostle, and now the Spirit is not even mentioned. There is also not given a direct command nor any urging. Paul is beseeched or begged, which might have been refused by Paul. As it was not in a dream we may presume that Paul was awake at the time, like Peter when he saw the vision that called him down to Cæsarea (Acts x. 9 ff.) God did not speak to him directly. Paul and his companions had to think over the occurrence and to come to the conclusion that God had called them, etc. Thus if we are obedient to the voice of the Spirit of Christ when he wants to prevent us from doing something that is quite in accordance with the general will of God, but not the special commission he wants us engaged in now, after obedience to the negative order we may expect some indication of positive direction. Children of God that have His Spirit dwelling in them need no direct commandment. They will understand the meaning of the Spirit, and the object of their doing is to please their heavenly father. Servile minds and slaves are commanded, to children the will of the father is revealed, sometimes told, at other times merely indicated. Paul concluded, *i.e.*, he came to a conclusion after reasoning. Good Christians sometimes draw wrong conclusions. We need enlightened minds, and, which is often overlooked, two clear premises. In order to draw a definite line we need two points, one is insufficient. Paul had not only the vision, but before that the prevention by the Holy Ghost. These facts combined enabled him to come to the unquestionably true conclusion.

8. Once clear in his mind the Apostle did not delay: *straightway* we sought to go forth into Macedonia. Nothing is said of any work done at Troas. According to xx. 6 ff. Paul found a congregation there, but no intimation is given that Paul was instrumental in laying its foundation. Paul did also not make a claim of Troas because he had visited the place when passing through it.

So much is certain that the work which *might* have been done at Troas did not prevent Paul from *leaving it undone* and setting out for Europe, whither he felt called by God. That Paul did not stay at Samothrace seems natural, but why not at Neapolis, which was the first town on European soil he touched at, we are not told.

Many smaller places were also ignored till Philippi, a city of first rank, was reached; this was also a Roman colony, and there Paul found some worshippers of God, either Jews or proselytes.

This is one of the features of Paul's travelling; he did not penetrate into unknown regions, nor stay to convert worshippers of idols. He went where Jews had gone before him, and stayed where he found places for worshipping the true God, and thus could expect people waiting for the fulfillment of God's promises, and some at least prepared to accept the Gospel of Jesus Christ. Although this feature is well known, it is not enough taken into consideration by those who unfavorably criticise modern mission work.

9. And we were in this city *tarrying* certain days (verse 12.) How calmly the Apostle goes to his work. Zealous persons, not controlled by the Spirit of God, would have begun preaching immediately after their arrival. They would comment on Paul's delay as having lost so many days, and make him responsible for all the souls lost during the time. Such are, however, thoughts not born by the Spirit of Christ. Messengers of God know that souls cannot be saved by men, but that God has to work through them, thus they have to wait till God shows them an opportunity. It is now customary that devoted missionaries should devise new means and methods of reaching the heathen, especially in China. I fear that much ingenuity is lost with such planning. Where it is felt as necessary there the work is in an unsound state, probably settled at places where it is out of place.

All waiting seemed in vain, Paul made no acquaintance, not even with a Jew. "And on the sabbath day we went forth without the gate by a river side, where we *supposed* there was a place of prayer;" they were not sure whether it was so or not, a proof that they had not yet met with a person who could tell them about it. "And we sat down and spoke unto the women which were come together." It seems that it was a place in the open air, and that none but women met there. This was the first audience Paul could find in Europe in answer to the special call of God in that vision, and after he had been waiting, and we may suppose praying earnestly for several days. Paul availed of this opportunity and spoke to the assembly, but only one of all the women assembled took interest. "She heard the strangers speaking and gave heed unto the things" (verse 14), for the Lord had opened her heart. She was baptized, and her household, probably female servants, as no husband nor son is mentioned. These are the first European Christians. But no! though living in Europe, Madam Lydia was not from Europe, but an Asiatic and from the very province Paul was forbidden to preach

the Gospel. She was from the city of Thyatira and her native place soon became the seat of a Church (Rev. ii. 18 ff.) How the Church there was first formed is not on record. It may be that Lydia some time after her baptism went back to her native place; she was certainly no longer in Philippi when Paul wrote his letter. Mysterious are the ways of divine providence!

10. And when she was baptized and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there." And she constrained us (verse 15.) It seems that Paul and his companions lived in an inn of the city. Called by the Lord in a vision to come to Macedonia, still on arrival, there was nobody to welcome him and invite him into his house. The place he went to is not even thought worth mentioning. It is probable that a few weeks had passed before Lydia gave her invitation, "If ye have judged me," etc. This would have been impossible after first sight on that sabbath day, nor was it likely during the days of the following week. The invitation in its wording is classical in its beauty, in its depth of meaning, in its tenderness of feeling and in its simplicity of expression. Respect and confidence combined with deep modesty is expressed in, "If ye have judged me." That her belief in Jesus Christ was of a sincere, personal and practical nature is shown in "faithful to the Lord." As she was conscious of her faithfulness to the Lord she thought it nothing but natural to receive his ambassadors and serve them as she served her Lord. She needed no exhortation to be hospitable, she regarded it a privilege to entertain those who worked for Christ for whom she lived. It also shows a thankful heart for what she had received through the instruction of the Apostles. Paul and his companions accepted this hearty invitation after some hesitation; Lydia had to constrain them, but she succeeded. Lydia's house thus became the first Christian Church on European soil. No male members are mentioned so far. Blessed is Madam Lydia, for she gave her heart to the Lord, who thus could open it to the Gospel of Christ; she opened her house to the Apostles and thus gave the Christian Church the first meeting place on European ground.

11. Paul was called to be an Apostle to the heathen. He had seen in his vision a man of Macedonia, not a Jew residing there. Paul was already several weeks in Europe, especially in Philippi, but there was not yet an opening for the Gospel among the heathen. Paul made *no attempt to preach to the heathen*; he did not open a chapel nor begin a school; he did not advertise lectures on subjects of general interest, nor start a newspaper or other periodical of a higher character to please the educated classes; he did not

feel the urgent necessity of presenting the word of God in a new or in a revised version, though well versed in Hebrew as he was, he must have known the many mistranslations of the Septuagint; he did not offer the Sacred Scriptures for sale, nor did he publish any book or tract to be distributed among the heathen, nor followed he any quite new plan which has to be rediscovered before the world can come to an end. Paul followed the truly apostolic method; he *waited* quietly till the Lord led the way. Not that I wish to denounce our modern methods. They all show, if nothing else, that the missionaries are extremely anxious not to appear idle. Work is done by others than the Apostles; there are also some good results from such work. But each worker has to ask himself how much of his work is God's work, and how much belongs to human nature and to the fashion of this world which will perish with the present state of things. *Waiting* till God leads on is not idleness; he who waits for God has to be on his watch and be prepared. Soldiers have their duties not only in battle but as well before and after battle. Christ is our only Leader. The order of battle should come from Him. We should cautiously examine our own plans in regard to their origin and nature. As we are not Jesuits, let us be genuine followers of Christ and of His Apostles.

12. Paul, his companions and the Christians continued to go to their accustomed place of prayer (verse 16.) They were not as eager as some pious Christians are in modern times to form a separate Church as soon as they meet with a little difference of doctrine or see a variety of practice. The Apostles continued to go to the temple in Jerusalem and to the Synagogue everywhere, as long as they were allowed the privilege. We should remember that the worship of the one true God is the principal object of our religion in which Christians of all denominations and even Jews may take part.

We cannot expect that every member of an external Church should reach the standard of Christian perfection, yet we ourselves should strive after such perfection as earnestly as the Apostle Paul (see Phil. iii.) The Apostle and the first Christians remained members of the Synagogue because there they could worship the one true God, their heavenly Father, together with other worshippers, and thus they had more opportunity of making known their faith in Christ and their hope of the eternal kingdom. We can show brotherly feelings to every true worshipper of the almighty God, and if faithful to Christ and sanctified by His Spirit we may be a blessing to those who are still to a degree without it. "Go out from Babylon!" refers to fellowship with the world, to those who deny God or ignore Him, worshippers of Mammon, of Baal and Ashtaroth in modern forms.

13. Paul and his companions, Apostles to the heathen, did not preach to the heathen. Now they met with a maid who preached in a very striking manner. "These men are servants of the Most High God, which proclaim unto you the way of salvation" (verse 17,) and this she did for many days (verse 18.) It was an effective method of advertisement. How flattering to the Apostles! We are sure that quite a number of pious workers at home and abroad in modern times would have been quite pleased, and would have had it printed in their special mission papers and further reprinted in other journals as a most remarkable testimonial of the efficacy of the Gospel and especially of their own powerful influence. Not so Paul; he was sore troubled. Paul himself expresses his joy (Phil. i. 15-18) when Christ is preached, no matter by whom and from what motive. But here it was not preaching of Christ but *flattering his agents*. We should always be on our guard when we receive flattery. When our personal accomplishment in speaking the language, our learning, our skill in healing disease, our piety and holiness, our charity, our politeness, our superiority in any way, when any demon speaks in high terms of our good qualities through the mouth of a Chinese or through some written or printed paper from friends at home or abroad, we, as servants of Christ, should remember that we are sinful creatures, still far from that degree of Christian perfection which we ought to have attained. Such feeling will keep us in humility and be a shield against vanity which is a disgrace to ministers of Christ. It is very different when God is praised for our doing or preaching.

Paul also knew the real source of this flattery. The girl spoke by a spirit of divination. As it was not divine divination it must have been from a kind of possession, that is indwelling, of a spirit from below. This kind of divination is known among all heathen religions. We cannot call it fraud or self-delusion. There are still many facts in connection with the life of the human soul which can be explained neither by scientific theories nor by experimental methods. No created spirits, however, are omniscient, nor can spirits of darkness penetrate the mysteries of God's plans. Some spirits may, however, know more of earthly affairs than short-sighted men, such spirits will thus exert an influence over men who live exclusively for the earthly sphere. Paul felt sore troubled by this; every Christian should have no other feeling about it and never participate in anything of a spiritistic nature. Our only contact with the spiritual world should be through the Holy Spirit, not by any other medium.

(To be continued.)

Correspondence.

MISSIONARY ORGANIZATION IN CHINA.

DEAR SIR:—Allow me at this late date to call attention to a statement in the article by Dr. Williamson on *Missionary Organization*, which appeared in the February number of the *Recorder*. It is said that the students of one of our Presbyteries “were carefully catechised on the *Directory of Worship* and the *Book of Discipline*.” This is surely a mistake, although Dr. Williamson tells us he was present at the examination. He does not say whether it was the *First* or *Second Book of Discipline*. For the benefit of non-Presbyterian readers, it may be well to explain that the *First Book of Discipline* was drawn up by John Knox and other Scottish reformers in the year 1560, and is addressed to “The Great Councill of Scotland.” It proposes four orders of office-bearers in the Church—superintendents, ministers, elders and deacons. It says nothing at all about Church government by Kirk-sessions, Presbyteries, Synods and General Assemblies. The *Second Book of Discipline* appeared twenty years later, and embodies the views of Andrew Melville. The proposed form of Church government is unquestionably Presbyterian, but, strange to say, there is no allusion to the Presbytery, which is generally regarded as the fundamental and most characteristic part of the system. Both the *First* and *Second Book of Discipline* aim at providing a constitution for the Reformed

Established Church of Scotland, and are largely taken up with the discussion of the local questions of the day, more especially with the division of the property of the Pre-reformation Church into three parts—one for ministers’ stipends, one for education, and one for the poor—a laudable scheme which was frustrated by the greed of unprincipled and needy barons. It is ridiculous to suppose that any missionary would teach either one or other of the *Books of Discipline* to his Chinese students. If anything be wanting to complete the absurdity of Dr. Williamson’s statement, it is found in the circumstance that both the *First* and *Second Book of Discipline* sanction the use of a Liturgy in public worship, which the *Directory* condemns, the remarkable fact being that it was the Scotch Episcopalians, and not the Presbyterians, who had a non-liturgical form of worship in these early times. As the man who would teach both the *Directory of Worship* and either of the *Books of Discipline* would stultify himself, Dr. Williamson’s statement must be taken *cum grano salis*. The Doctor probably means the “*Form of Presbyterian Church-government*,” but if he be not strictly accurate when he was an eye-witness, what value can be attached to the sweeping general assertions contained in the two articles on *Missionary Organization*?

Yours respectfully,

GEORGE COCKBURN.

ICHANG, April 27th, 1889.

THE CHRYSANTHEMUM IN CHINA.

DEAR SIR:—Would you kindly allow me through your columns to ask if any friends could help me in obtaining information concerning the Chrysanthemum in China. Anything in the following line would be peculiarly acceptable:—

Native books dealing with its culture or history; catalogues containing names of varieties; any details of literary or historical interest; articles of pottery or other ware in which the Chrysanthemum forms the principal or sole decoration, and in a natural manner; information concerning or photographs of Chrysanthemum shows in China.

Any such information or articles kindly sent to me at China Inland Mission, Hankow, would be very gratefully accepted. Of course I should be glad to remit the cost of any articles sent.

Yours obliged,

G. F. EASTON.

HANCHONG, SHEN-SI.

NON TALI AUXILIO.

DEAR SIR:—In the *Recorder* of May it is stated that an American missionary has proposed in a public journal that "Father" Fairer of Peking be the representative of the Protestant missionaries to the Chinese government. Perhaps the body of missionaries desire no Fairer way out of their difficulties. The priest in question may be a very pleasant and pious man and a good diplomatist, but he is part of an ecclesiastical machine that exists, largely, to crush the very heresies that Protestant missionaries are spreading. To negotiate faithfully

for Protestants he would have to be untrue to his system. Nine-tenths of the missionaries will believe that the machine is stronger than the man. It would be a shame to go down to Egypt for help in this manner. We want no entangling alliances. With God, Israel shall dwell in safety *alone*.

Jesuit influence in China is tremendous. The order aspires to be supreme in its own Church. It still holds with the general, Laynez, that "*the Church is born in bondage and devoid of all liberty and all jurisdiction.*" Only two factors are to be considered, the Pope and the order. Tyrants over Roman Catholics will not allow any good priest to arrange liberty for heretics. Our business in the hands of a Lazarist would most likely be secretly managed by the Jesuits, the clerical police of the world. If it must come to that, the Protestant lambs would better be devoured by the Chinese Dragon than ask for help from the Wolf of the Tiber.

G. L. MASON.

THROUGH the kindness of Dr. and Mrs. Park we are able to lay before our readers the following letter from Dr. J. W. Lambuth which has the double attraction of being from an old resident of Shanghai, with whom many of the readers of the *Recorder* are acquainted, and of containing items of Missionary News of deep interest:—

Some two weeks or more ago I began Christian work in Himiji, about forty miles from here. For some days I did not succeed in getting a house. I knew no one in the place, except Dr. Hashimoto's

brother. He kindly assisted us, and at last we found a house, but the man, as soon as he heard it was to be used as a preaching place, refused to let it. I afterwards learned he was a very immoral man. A few days of earnest prayer to God for direction, and the Lord graciously heard our prayers. We were directed to a family, the wealthiest family in the place, but the owner was in Kobe for his health. I came back to Kobe and went at once to see him. I found him very pleasant and willing to let his house to me. I found, too, that he was and had been reading the Bible for a long while, and was earnestly seeking after light and salvation through Christ Jesus. He told me his wife was earnestly studying the Bible and was meeting with eight or ten ladies every night to study the Bible and to pray for God's blessing. He gave me a cordial invitation to go to his home and stay there as long as I could and teach his family the Bible. On the next day I went again to see him and he told me he had written his wife I was going to Himiji to preach the Gospel and teach the Bible, asking her to receive me into the family. On that day he wrote three letters to her and gave me a letter of introduction to her. His name is Nakagawa. I went down in two days and took my letter of introduction. Mrs. Nakagawa at once received me into her beautiful home, and for two weeks I had the glorious privilege of leading them to Christ as their Saviour. I have never met with greater kindness anywhere. They took me into their family, gave me

a home and supplied all my food free of charge. After I had been there some two weeks and offering to pay for the food which Mrs. Nakagawa had so kindly supplied, she replied, "I do not want any pay. The Lord has directed you to come to us, and I do this all for Jesus sake." The house I have rented belongs to Mrs. Nakagawa. When I asked her if she did not want some security, she said, "The Lord is my security." After I had been there in that family for eight days, my own Church was ready, and I moved to that, only about one hundred yards from Mrs. Nakagawa's home. I began a series of meetings, twice each day at the Church, and at 8 p.m. at Mrs. Nakagawa's home. At our first meeting in the Church the Lord greatly blessed us, and every one present was melted to tears, some of them receiving a great blessing, and some were deeply convicted. I had been meeting with them for more than a week and they were ready to give their hearts to God. Mrs. Nakagawa was greatly blessed and all of her servants. Walter came down once and preached for us, and your mother has been once, and they are both greatly encouraged. Mrs. Nakagawa is deeply in earnest, and so are many of the ladies. I find many just ready to receive the Gospel of Christ in their hearts. I want you to go and see Mrs. Nakagawa when you come. She has a beautiful home and a beautiful summer house with the choicest flowers I have ever seen. I came up to Kobe on Monday, on my way to Najima, at the lower end of Shikoku, two

hundred and seventy miles distant. I leave here to-night. I was sorry to leave those kind friends who had received such a blessing from God, but our suffering Church in Najima needs help, and I must go. Mrs. Nakagawa and many others came to the station to see me off, and begged me to return soon to them. They said they would pray for me. O my heart goes out in earnest prayer for them! The Lord is in this work, and we praise His holy name. Day and night, while a member of that family, I read the Bible and prayed with them. The Lord has given me an open door there and has raised up for me many firm, sincere friends. Mr. Nakagawa told me day before yes-

terday when I visited him in Kobe, that he was going to build a foreign house in Himiji, and he wanted me to live in it. He, too, is deeply interested in the study of the Bible. The hand of the Lord is in this work. The services will be kept up from Kobe every Thursday evening, and on Sabbath at 11 a.m. Walter on Sabbath and Mr. Yoshioka on Thursday night. Besides that we will have two Bible women there while I am away.

My own relatives could not have been more kind to me than they have been. They want us to go and live there all the time.

J. W. LAMBETH.

YAMA, No. 2, KOBE,

May 9th, 1889.

Our Book Table.

I.—HOW TO WRITE CHINESE: By J. Dyer Ball, M.R.A.S., &c., Hong-kong: Kelly & Walsh.

II.—HOW TO SPEAK CANTONESE. Ibid.

EVERY foreign student of the Chinese language has, perhaps, at one time or another resolved to learn to write the characters. And yet in the great majority of cases this high and worthy purpose has failed of accomplishment largely, no doubt, because of want of time. Few foreigners that come to China have more than two years—many not so much—that they can devote wholly to the study of the language. After that, the work they have come to do begins to make imperative calls on their time, and the study of the language must be relegated to a secondary place.

Now it takes a Chinaman ten years, more or less, according to

circumstances, to learn to read and write. How then can a foreigner, even with his superior mental training and improved methods of study, hope to accomplish the same task in two years, or, by intermittent study, even in twenty years? For this reason, principally though not wholly, few foreigners learn to read the higher classical literature of the Chinese, and fewer still learn to write the characters.

But to be able to read Chinese with any facility it is necessary to be able to write the characters, not that one should be able to compose in *wén-li*, but that he should be able to analyze and write the characters, in other words be able to *spell* Chinese words. We have no space to argue this point, but it will probably be admitted by most students of the language.

In order to practice writing the characters with profit, however, it is necessary to know something of the principles of Chinese writing. There is an order and a beauty in the system followed by the natives in writing their characters that to the enthusiastic foreign student is really charming, and a knowledge of the rules of the system is necessary in order to any proficiency in the art of writing.

Mr. Ball has, therefore, brought students of the language under obligations by the preparation of his book, "*How to write Chinese*, Pt. I." His discussion of the subject shows that he is familiar with it. After an extended introduction on the style of writing, the Chinese copy-book, the manner of holding the pen, &c., he takes up the 214 radicals in order and gives their pronunciation in the Mandarin, Cantonese, Hakka, Swatow, Foochow, Amoy and Hankow dialects; the meaning, order of writing and directions and remarks as to how to write the strokes of which each character is formed. This is followed by an Excursus on the use of a Chinese dictionary, the whole forming a work of 113 pages, which will be found of real practical use to the student of Chinese. A smaller compend on the same subject has been published for the benefit of those who may prefer a cheaper, if a less complete, work.

Mr. Ball has failed to give the tyro directions about placing his copy-book or paper in writing Chinese, which is an important part of the process. We should have liked to know his experience in mastering this difficulty, that is, changing the paper from a slant-

ing position as in writing English to a straight position as in writing Chinese.

Mr. Ball's other work—"How to speak Cantonese"—appears to be a very useful book for the speakers of Cantonese. It is a book of 180 pages, bound in stiff paper covers, and contains 50 conversations in the Cantonese colloquial with the Chinese character, free and literal English translations, Romanized spelling, and tonic and diacritical marks. It is evidently gotten up with a good deal of care, and embraces a wide range of subjects of conversation with a full and varied vocabulary. But as we are unacquainted with the Canton dialect, we are unable to say anything as to the accuracy of the idioms, tonal marks, renderings, &c.

According to the observation of the present writer, few foreigners attain to that facile use of the colloquial that is greatly to be desired, and indeed necessary to the highest proficiency in the work to be done by means of the colloquial. This lack is especially marked in the limited range of vocabulary with which most persons seem to be content. It is a common remark that every missionary has his set forms of expression in Chinese. Certainly missionaries should set before themselves a higher standard of attainment in the Chinese language, especially in the range of vocabulary in the colloquial, than has, in general, been the rule heretofore. The study of such a work as this of Mr. Ball's will greatly assist in the acquirement of an extended vocabulary as well as a knowledge of the idiom.

A. P. P.

"WASHINGTON IN THE LAP OF ROME,"
by Rev. Justin D. Fulton, Boston,
1888. W. Kellaway, Tremont Temple,
pp. 264. Price one dollar.

THIS book should be bought and read by every American who loves home and country. The celibate sensual priest is the corrupter of home and his name is legion. The scheming political priests are the scourge of patriotism and they swarm in America. By bargains with "boodle" politicians they have already got control of the government of many large cities and are perverting vast sums of public money to the uses of the insatiable Church. In several provinces of China the priests of Rome make no secret of trying to proselyte and "save" the Protestant converts. So we welcome any book which refreshes one's memory of papal aggressions and stimulates freemen to that eternal vigilance which is the price of liberty. The style of the book is popular and even sensational. But the latter feature should repel no earnest and thoughtful reader; for hard facts and living truths, in whatever form presented, *will arouse and ought to arouse sensation.*

The book will soon be on sale in Shanghai at the reduced rate of one dollar Mexican. OHIO.

WE have to thank Dr. Park for the Sixth Annual Report of the Soochow Hospital of the China Mission of the M. E. Church, South. Among other things it contains some very interesting facts and figures about opium smokers. Whether much is gained in helping these opium patients, beyond the good will of the people, is a question, as so many

of those once reclaimed lapse again into the old ways.

The total number of patients of all classes was 9,170.

We notice the total expenses current were only \$718, while the current receipts were \$964, a very encouraging showing. The total cost to the Board of Missions was only \$300.

The last two pages contain valuable and interesting meteorological tables and notes by Rev. A. P. Parker.

WE have received the Thirteenth Annual Report of the Central China Religious Tract Society for the year 1888. Although, as the report says, "the year 1888 is regarded by the Chinese as a year of great calamities," yet it is pleasing to notice that the demand for the publications of the Society have been greater than ever before. The total circulation reported is 447,196, including sheet-tracts and calendars. Such Societies can but be a power for good in the land. We are sorry to notice a debt of over \$500 at the end of the year, and could but wish that it were on the other side.

THE Chinese Religious Tract Society will hereafter make an allowance of ten per cent to those who buy its publications to sell again, and to those who collect subscriptions. All orders should be addressed as heretofore to the Presbyterian Mission Press, and those who wish the ten per cent discount must give notice when they send the order.

WE acknowledge with thanks the following reports, which want of

space prevents us from further noticing at this time :—

Medical Missionary Society in China (Canton.) Mission Hospital

in connection with the Presbyterian Church of England, under the care of Dr. Lyall and the Committee of the Children's Home, Shanghai.

Editorial Notes and Missionary News.

A CORRECTION.

WE INSERT with pleasure the following, which has been handed us by the Secretary of the Chinese Religious Tract Society, as we had noticed the unhappy confusion which had resulted and are glad to see it corrected :—

"THE CHINESE ILLUSTRATED NEWS."

There appeared in our columns in December last articles complaining of and condemning some scandalous references to foreigners that had appeared in the *Tien Shih Chai Hwo Pao*. This paper was referred to in our columns as the *Chinese Illustrated News*, it having no English name. We regret to find that in some quarters our remarks have been supposed to refer to the *Chinese Illustrated News*, published by the Chinese Religious Tract Society of Shanghai, under careful foreign editorial supervision, and in which, it is needless to say, no such objectionable references could have been permitted to appear. We are sorry if the articles alluded to have injured the *Chinese Illustrated News*, which carrying out as it does its design to be "moral, religious, scientific, instructive and entertaining," is doing a very good work among the Chinese. It is a monthly paper, the cost being only twenty-five cents a year, and it is fully illustrated. We trust that these remarks will make amends to its conductors for any injury that our unintentional use of their title, in a reference to an entirely distinct periodical, may have caused.—*North-China Daily News*.

We gladly give place to the following tables of corrected statistics of the American Board and English Presbyterian Missions, the former furnished by Secretary Strong of the U. S. A., and the latter by Mr. Barclay of Formosa. Mr. Barclay explains that the figures furnished

by Dr. Gulick for the statistical table prepared by him at the end of the year, were for 1887, those for 1888 not having yet been prepared. How the discrepancy occurred in those of the American Board is not explained :—

AMERICAN BOARD MISSION FOR 1888.

	Your figures.	Our figures.
Men	16	35
Wives	13	30
Single women	6	15
Total American	35	80
Pastors, ordained	4	2
Laborers, unordained	105	92
Communicants	816	1,383
Pupils	443	976

ENGLISH PRESBYTERIAN MISSION.

Statistical Statement for year ending 31st December, 1888.

Communicants at 31st Dec, 1887 ... 1,349

Additions—

Adults baptized during the year	28
been baptized in Infancy	...
Admitted to Communion, having	0
Received by Certificate	2
Restored to Communion	6

Deductions— 1,385

Suspended during the year	23
Died	53
Gone elsewhere	2

78

Communicants at 31st Dec., 1888 ... 1,307

Total baptized children, not yet

admitted to Communion ... 946

Members now under suspension ... 122

Total Membership of Adults and

Children ... 2,375

Children baptized during the year 68

Excommunicated ... 8

The Mission staff is as formerly reported. Native contributions say \$1,995.

THOMAS BARCLAY,
Taiwanfoo,
Formosa.

A LETTER is lying at the U. S. Post Office, Shanghai, addressed only—

Rev. G. I. Davis, M.D. The writer can have it forwarded by sending the full address to the U. S. Postal Agent.

THE GENERAL CONFERENCE OF 1890. A MEETING of the Sub-committee, consisting of Dr. Faber, Dr. Williamson, Rev. J. W. Stevenson, and Rev. G. F. Fitch, was held at the house of Mr. Fitch, Friday evening, May 10th. After prayer by Mr. Stevenson, Mr. Fitch was appointed Secretary *pro tem*.

Of the writers whose names were proposed in the programme published in the January *Recorder*, forty-two have accepted, seventeen have declined, and five, up to the present time, have made no reply.

In consequence of these declarations, the following changes were proposed, and the Secretary was instructed to write to the parties nominated, and secure, if possible, their acceptance:—

Rev. Geo. L. Mason to write on "Best Methods of developing Self-support and Voluntary Effort," in place of Rev. A. G. Jones, declined.

Rev. Dr. Griffith John to have the sole treatment of his subject, Archdeacon Wolfe having declined,

Rev. N. J. Plumb to write on "History and Present Condition of Mission Schools and what further plans are desirable," Dr. Happer having declined.

Dr. Edkins to write on "Current Chinese Literature," instead of the subject originally proposed, Drs. Eitel and Chalmers having declined.

Dr. Williamson's subject to be changed, so as to read, "Report of the School and Text Book Committee; what has been done and what is needed."

Dr. Mateer proposes that his subject be stated thus: "How far can the work of education be made to subserve in the highest degree the cause of Christian Missions in China?" The Committee voted to leave the wording of the subject to Dr. Mateer's judgment.

Rev. J. W. Davis, D.D., to write on "Direct Results of Missionary Work in China and Statistics," Dr. Gulick having declined.

Rev. H. C. DuBose to write on "Indirect Results of Missions," Messrs. Partridge and Innocent having declined.

A few other changes were proposed, contingent on the action of the writers previously nominated, which will be reported later.

Decided to have one evening of the Conference devoted to social exercises, the programme to be arranged hereafter.

The meeting adjourned with prayer.

GEO. F. FITCH,
Secy., pro tem.

OWING to the pressure upon our columns we give an extra four pages with this number, and hope our friends will appreciate the good things which we have to offer them, especially the article by Dr. Faber. We would hereby tender our thanks to the many friends and patrons who help to make the *Recorder* what it is. As a rule we are well supplied with articles of a more bulky nature,—what we particularly desire is short items of missionary work and personal news, such as would more nearly correspond to "Missionary Journal."

Diary of Events in the Far East.

April, 1889.

22nd.—The Emperor witnessed a grand review of the Peking Field Force and a torpedo display.

24th.—The Emperor and Empress of Japan give a grand garden party at Enryo Kwan, at which a large number of foreigners were present.

27th.—J. C. A. Wingate, Esq., U. S. Consul, Foochow, is presented with an address and a testimonial by the Portuguese community, on the occasion of his retirement.

May, 1889.

3rd.—Great fire at Yokote, Japan, 1,000 houses destroyed.

4th.—Grand religious ceremony for the repose of the souls of those who perished in the collision between the U. S. war-ship *Oneida* and the P. and O. s. s. *Bombay*, January, 1870, held in a Buddhist temple, Ikegami, Japan. The U. S. Admiral Belknap, with many officers of his squadron, all in full uniform, and 50 sailors were present, besides many other foreigners.

5th.—Nearly all the Frenchmen in Shanghai attend at their Municipal Hall

to celebrate the centenary of the meeting of the States General.

6th.—Presentation of an address and a service of silver plate to Mr. and Mrs. Ewen Cameron of the H. and S. Bank, on the occasion of their departure for Home.

9th.—The Children's Home, Shanghai, opened

11th.—The *Chinese Times* of this date says that on the representation of Chang Chih-tung, Governor-General of the Two Kwang Provinces, the Emperor has sanctioned the building of a railway from Hankow to Peking, and from Tientsin to Shan-hai-kwan.—The British and American flags hoisted at the Consulates at Chinkiang for the first time since the riot, and are saluted by the Chinese forts.

18th.—H. E. Kung, Tsoai, opens dredging operations of the Woosung Bar, Shanghai, in the presence of a large number of Chinese and Foreign officials.—A telegram from the Chefoo Famine Committee is received, stating that no more money is required, and that operations are shortly to be closed.

22nd.—A small menagerie arrives in Shanghai from Corea, en route to the Hamburg Zoological Gardens.

Missionary Journal.

BIRTH.

AT Lunganfu, February 13th, the wife of Mr. C. T. STUDD, China Inland Mission, of a daughter.

DEATH.

AT PEKING, May 4th, PERCY RANDALL, eldest son of Rev. Joseph Stonehouse, London Mission.

ARRIVALS.

AT Shanghai, May 9th, the Misses HORSBURGH and CROSTHWAITE, for China Inland Mission.

AT Shanghai, May 16th, Mrs. H. SOWERBY and four children, for Am. Pro. Ep. Mission, Hankow (returned.)

AT Shanghai, May 16th, Messrs. JOHN S. ROUGH, M. HARDMAN, J. C. DONALD, J. J. P. EGERTON, G. A. HUNTLEY and M. L. GRIFFITH, for C. I. Mission.

DEPARTURES.

FROM Amoy, April 17th, Rev. A. L. MACLEISH, M. D. and family; also, Mrs. EDE, Taiwanfoo, Formosa, all of the Eng. P. Mission, for Europe.

FROM Shanghai, May 14th, Mr. and Mrs. A. ADAMSON and two children, of the British and Foreign Bible Society; and Miss CARPENTER, of C. I. M., for England.

FROM Shanghai, May 17th, Mrs. L. H. GULICK, of American Bible Society, for Japan.

FROM Shanghai, May 25th, Mrs. J. BUTLER and son, of the American Presbyterian Mission (North), Ningpo, for U. S. A.

FROM Shanghai, May 25th, Dr. and Mrs. EDWARDS, and child, of the C. I. M., Taiyuenfoo, for Europe, via Canada.

FROM Shanghai, June 1st, Dr. T. P. CRAWFORD, for the U. S. A., and Miss HELEN KIRKLAND, of the Am. Presb. Mission (South), for England.

